

A
Rambling Pilgrim,
O R
Profane **APOSTATE,**
E X P O S E D :

B E I N G
An Answer to Two **Persecuting Books,**
Falsly Entitled,

- I. *The Pilgrim's Progress from Quakerism to Christianity.*
- II. *A Modest Defence.*

W I T H
An Epistle Dedicatory to his Bountiful Benefactors.

By *G. W.* a Servant of Christ.

*Let the lying Lips be made Dumb, which Cruelly, Proudly and
Spitefully speak against the Righteous, Psalm 31. 18.*

L O N D O N, Printed and Sold by *T. Sowle,* in *White-Hart-
Court* in *Gracious-Street,* 1700.

A
Exemplum Fidei

OR

Prophets APOTATE
EXPOSED

BEING

An Answer to Two Persecuting Books

By the Author

of the *Prophet's Progress from Babylon*
to *Calvary*.
H. A. M. D. C. C. C.

WITH

An English Declaration to his Royal Highness

By G. M. A. Secretary of the

to the *Prophet's Progress* from *Babylon* to *Calvary*.
Published by the Author, in the Year 1771.

Printed and Sold by W. M. D. in the Year 1771.

A N N U A L
Epistle Dedicatory.

To those of the Clergy, and of the Two Universities, whose Kindness and Bounty Francis Bugg boasts of, in his *Pilgrim's Progress*, Chap. 15.

W Hereas the said *Francis Bugg* appears highly to value himself upon the Countenance of some of the Clergy, in his *Contests* against the People called *Quakers*, founding a Trumpet of the Clergy's Kindness, and being very Bountiful to him; and particularly of the Bishop of *Norwich*, upon his Request to him, giving him a Certificate in his Recommendation (together with his Bounty, which he says was very Considerable.) Giving also this Account of the Improvement he intended to make of the said Certificate, viz. *I was minded to make Application to my Lords, the Bishops of the Church of England, the two Universities, and to some particular Clergy-Men. All which I no sooner asked, than he granted me; and it pleased God so to open the Hearts of my Lords the Bishops, and Reverend Clergy, that I found help in time of need.*

These his Encouragements considered, this Epistle is therefore Dedicated to you, who are concern'd therein. Friends, Do you design to promote Christianity indeed? You must use better Instruments for it than *Fra. Bugg*, the Author of the said *Pilgrim's Progress*, whose Progress is apparently from Christianity into Apostacy; from Truth, and true Charity, into Falshood and Envy: As hath been evinc'd in divers Answers extant, which he could never wipe off; and is also further manifest in the Sequel. 'Tis no small Offence to God, or Injury to Men, to encourage such Agents, as can Forge, Lye, Calumniate and Asperse, under pretence of Contending for the Faith of Christ, and promoting Christianity; Profanation of the Sacred Name of God and Christ, in Idle Romance and Fiction, is no small Dishonour thereto; I hope your Profession does not allow thereof, or of taking Liberty thereunto; as this Agent, *F. Bugg*, is proved to take very largely; and if you can either Connive at his so doing, or Indulge him therein, how will he and you answer it in the great Day of Account, before the Tribunal-Seat of Christ, the Righteous Judge of Quick and Dead? What Account will be given for the Violation of these Two Commandments, *Thou shalt not take the Name*

The Epistle Dedicatory.

of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his Name in vain: And, Thou shalt not bear false witness against thy Neighbour; Both which he has notoriously violated in his forged Sermon in my Name; and many other Fictions and Forgeries: Do you allow thereof, or gratify him for the same? Or is it his own effrontery, heady Act and Device only? For what then have you been so very Bountiful to him, and Contributed such Considerable Sums of Money to him? Is it for his just Demerits, more than others, in devising how to bring Contempt upon the People called Quakers, by Forgeries and Calumnies; Falsely forming a Judicature, Trial, ridiculous Answer, Pilory, Cage, &c. to scandalize honest Men, of good Report, as a Pack of Perjur'd Persons, (as in his New Rome Arraigned) for denying his Calumnies and false Accusations? How should ever Christianity be promoted by such Mockers, who act more like Stage-Players, Merry-Andrews, Jack-Puddings, &c. than sober Christians, or Persons designing to promote Christianity? And 'twill be no Honour for you to promote or abet such Agents; but procure you great Disgrace, if you glory in such shameful Treatment and Abuse, as this of F. Bugg's, against us. Besides, it will be an Indication of your own Weakness, to manage your Cause (if not of the Cause it self) for you to be beholden to such scornful Agents to manage it. What may People think of you? Has all your Learning fail'd you, that you must needs contribute large Money to a buse Body, for his Scribbling against the Quakers? Never complain against Illiterate and Lay-Preachers, or Mechanick Ministers, if such an one must be your Champion, who, whilst his great Pretence is to Contend for Christ and the holy Scriptures, can take Liberty to Contradict both, in Practice; if to Lye, Misrepresent, falsly Vilifie and Reproach, be contradictory to both; as we are sure, no Lye is of the Truth. And we are not only for Confessing with the Mouth the Lord Jesus, and sincerely Believing with the Heart, that God rais'd him from the Dead, (Rom. 10.) but also for a Christian Life and Conversation, agreeable to such Confession, and Believing, as is unto Righteousness; well knowing, that to make good Confessions, to speak good Words, and live bad Lives, to confess Christ in Words, and deny him in Actions, will not commend or prove any to be true Christians. The Sincerity of our Belief in, and Confession to, the true Messiah, the very Christ of God, (to whom all his holy Prophets gave witness) together with the Verity and Divine Authority of the holy Scriptures, as being first given by Divine Inspiration, I say, our Sincerity herein

The Epistle Dedicatory.

is known to Him who searches and knows our Hearts, however we be misrepresented in these *Two* main Points, by some ill-affected Persons, perverting, cutting, mangleing, and altering the Words, Sayings and Sense of both deceased and living Authors; which this Agent has been and is prov'd notoriously guilty of, as a Person not Conscientious in his Writing, and frequent Repetitions of the same Refuted Calumnies, still imposing the same over and over, without making Defence thereof, by any serious Answer, Replication or Reply; his Course of Scribbling being to repeat the same Fallacies and Misrepresentations under divers Models, Titles, Forms and Shapes; as sometime to make them in Form of a Creed; another, in the Form of a Trial, in a Court of Judicature; another while, in the Form of a Dialogue; another while, in the Form of Queries; another while, in the Form of History; another while, in the Form of a Sermon: Together with his Scoffs and Feers, Flours, Boasts, Challenges, intermixt; and thus he can make up numerous Books, fill'd with Repetitions of the same Stuff, in divers Shapes, without taking any serious notice of Answers or Confutation: And according to his crooked perverse Manner of Writing, picking, mincing, clipping, forging and perverting Words and Sentences. Ill-minded Persons may easily abuse, and make the best of Writings look ill. And now, how bitter and envious, and how full of cruel Mocking this Agent is turn'd against us, the said People called Quakers, and with what Contempt he hath writ, concerning the Light within, or in Man, and our Doctrine thereof, that his Self-Condernnation and Apostacy may therein the more appear, please to observe his own solemn Testimony, how expressly contrary it is to his present Treatment of us, the said People (as it is in his Book, stiled, *The Quakers Detested*, &c. printed 1686. about Two Years after his leaving our Communion, and conforming to the Church of England) as 'tis in his own words following, viz.

"The first Point under Consideration, is, how I came to be a Member of their Society, &c. (i. e. of the Quakers) In the beginning they taught, That all Men were enlightned, according to John i. 9. and that this Light, wherewith Christ had enlightned them, was sufficient, if obeyed, to lead to Salvation; and that it was the Work of the Ministers of Christ, to turn the Peoples Minds from Darkness to Light, and from the Power of Satan to God: Affirming, That this Light was a sufficient Teacher, Leader and Guide to every Believer, without the help of outward Prescriptions, Forms, Orders and Decrees of Men: Upon these and the like Notions, I became

The Epistle Dedicatory.

“ became perswaded to make Trial of their Doctrine; and when I came to
 “ see and observe their Practice, Conversations and Deportments in the Be-
 “ ginning, and what Simplicity and Plainness attended their Mini-
 “ stry, I was still more Confirmed, that it was a Dispensation of the Love of
 “ God, sent as a Visitation to Mankind. And being thus perswaded, I was
 “ resolved to bear the Cross, and did utterly despise the Shame that attended
 “ them and their Message; and was not behind any of my Equals, both
 “ in doing and suffering for the Testimony thereof, as some amongst them
 “ can still bear me Witness: And in this manner we went on for many Years,
 “ and loved one another with Love unfeigned; and, doubtless, God blessed our
 “ Meetings with the Comfortable Enjoyment of his Presence, (p. 3.)

From which solemn Confession thus made by Fra. Bugg, after he for-
 took our Communion, and went to the Publick (as he saith) it follows
 naturally, that he did not forsake us because of our Christian Principle
 or Profession of the Light, or because of our Doctrine, Conversation, Com-
 munion or Meetings, or any Dislike had thereof; but because he deem'd
 us guilty of Apostacy from our first Principle and Profession; and that
 (by his own Confession) he did not thereby make his Progress from
 Egypt into Canaan, appears by his applying to himself the words of
 Joseph, when in Egypt, viz. But (I) can say as Joseph did to his Bre-
 thren, Gen. 50. 20. But as for you, ye thought Evil against me, but God
 meant it unto Good: And Chap. 45. 5. Now therefore be not griev'd, nor
 angry with your selves, that you sold me hither, (Quakers detected, p. 8.)
 How came F. B. to apply these words to his State, when turn'd from
 us to the Publick, if he did not think himself then in Egypt, or turn'd
 from the true Light into Darkness? But we sold him not thither; he
 fled in Winter, when he had let in Unbelief and Fearsfulness, because of
 Suffering and Persecution, which he had felt something of; but fell into
 Impatience and Quarrelling under it; and, having lost Sincerity and
 Truth, turn'd Envious Temporizer. And because he has so frequent-
 ly and falsely charg'd the said People with denying Jesus of Nazareth,
 and Contempt of holy Scripture, I may acquaint you with One or Two
 Passages more, which concern himself, as recited in my Answer to
 his New Rome Arraigned, entitled, Innocency Triumphant over Insolency
 and Outrage, printed 1693. p. 25, 26. as followeth, viz.

And to his saying, The Names Jesus and Christ are given to the Mes-
 siah, &c. [True, but what follow?] Therefore (quoth F. B.) 'tis no
 Absurdity to say, It was not Jesus Christ for whom the Body was prepared;
 it was not Jesus Christ that came in the Flesh, but the Word: John 1. 1.
 (Apol. Introd. p. 3.) “ And

The Epistle Dedicatory.

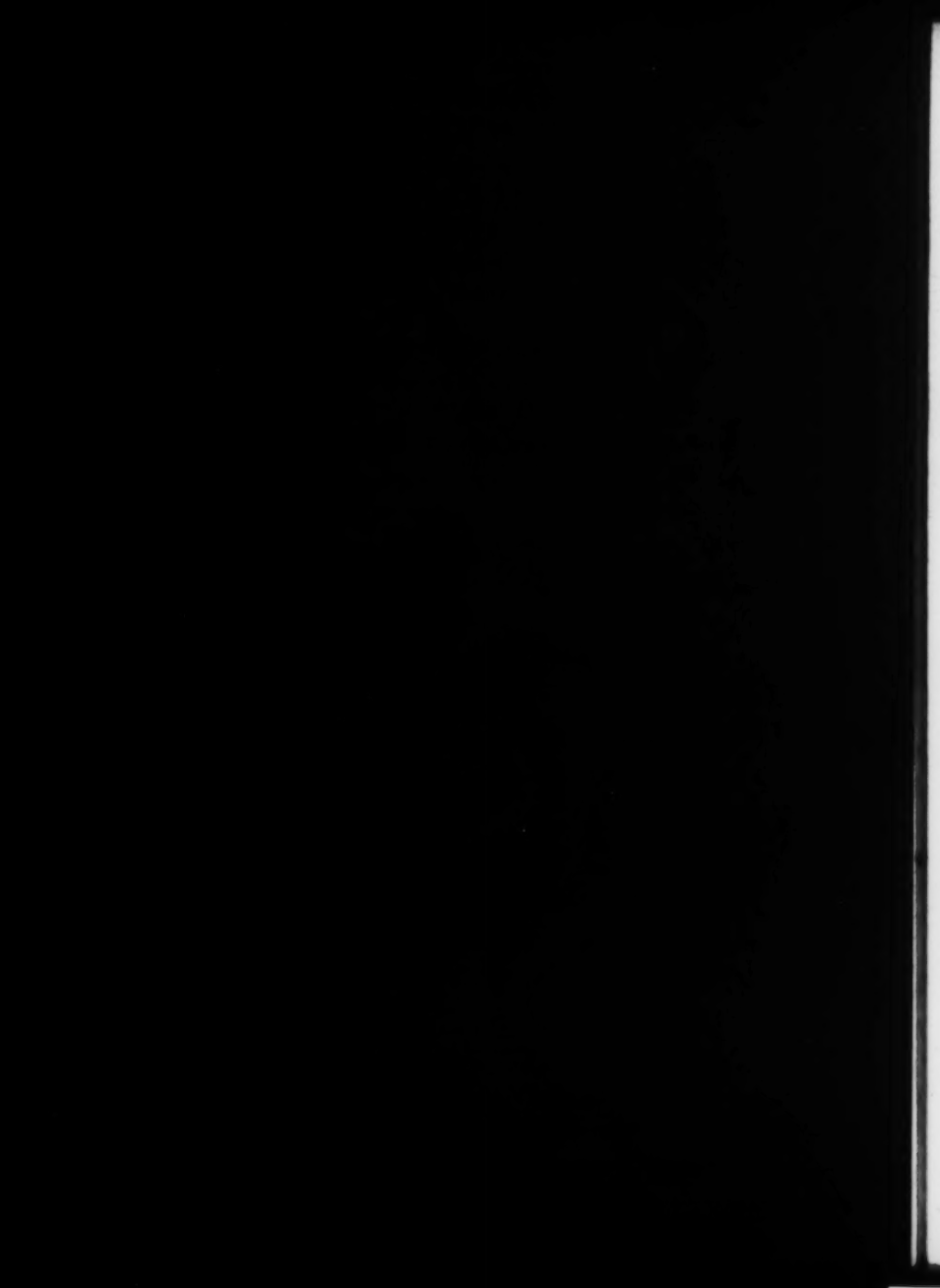
“And yet he has confessed, it was the Son of God, that took the Body,
 “p. 4. What Confusion and Self-contradiction does the Man blindly
 “run into? And how contrary to the Apostle John’s Testimony is
 “his Doctrine herein? See 1 John 4. 2, 3. Every Spirit that confesseth,
 “that Jesus Christ is come in the Flesh, is of God; and every Spirit, which
 “confesseth not that Jesus Christ is come in the Flesh, is not of God; but this
 “is the Spirit of Anti-Christ. What Spirit is this in our Adversary,
 “which saith, It was not Jesus Christ that came in the Flesh? Who was
 “it then? It was the Word, the Son of God: As if Jesus Christ were nei-
 “ther the Word, nor the Son of God: O horrible Anti-Christianity!
 “And contrary also to that Martyr, Dr. Barnes his Confession, as
 “cited by F. Bugg himself, p. 45. viz. I believe, that without Man’s Will
 “or Power, Christ Jesus was conceived by the Holy Ghost, and took Flesh of
 “the blessed Virgin Mary. Acts and Mon. p. 610. Now, if Jesus Christ
 “took Flesh of the blessed Virgin Mary, then it was Jesus Christ that
 “came in the Flesh: But it was Jesus Christ that took Flesh; There-
 “fore ’twas Jesus Christ that came in the Flesh. Consequently F.
 “Bugg’s Doctrine, That it was not Jesus Christ that came in the Flesh,
 “is Anti-Christian, Anti-Apostolical and Contradictory to the said
 “Martyr’s Doctrine.

In his Book, titled, *De Christiana Libertate*, Part 2. Chap. 1. he con-
 fesseth in the Name and Person of the People called Quakers, That we
 told them (i. e. the said People) that the Scriptures were good, and a true
 Declaration of those things, which were most surely believ’d by the Apostles,
 and by us ought to be believ’d; yet not the only Rule, but still the Spirit of
 God, which was the first Principle, &c. And many more Confessions he
 has given to the Truth of our Principles, both with respect to Jesus
 Christ, his Light, and the holy Scriptures.

Now I recommend you to the faithful Witnesses of Truth in all your
 Hearts, which will Judge Righteously; and desire you seriously to
 peruse the following Treatise, and hear us in our Answers and De-
 fence, as well as our Adversary in his Accusations; remembering that
 common Maxim, To Condemn no Man, before he be heard.

London, the 30th of the 2^d By a Servant of Jesus Christ, and zealous Friend:
 4th Month, 1699. I to your Immortal Souls,

G. Widdowes.



THE Rambling PILGRIM EXPOSED.

PART I.

THE principal Notice I am concerned to take of *Francis Bugg's Pilgrim's Progress, from Quakerism to Christianity* (as he falsely terms it) is, of his Chap. XIII. Entituled, *The Quakers Conversion*, G. Whitehead's Sermon, explaining their ancient Testimonies; (of above two printed Sheets) which G. Whitehead utterly denies; and in good Conscience solemnly testifies against, as a Sermon never preached nor owned by him; and which Fr. Bugg also knows in his own Conscience, is a Fictitious Romance, presumptuously contriv'd and invented by himself, to ridicule, defame and scandalize both G. W. and the People called Quakers, and their Yearly Meeting, which he calls their Convocation, and *The Quakers Synod*; also calling it a Sermon for G. W. to hold forth at their Convocation. He is positive in his first Title, that it is G. W.'s Sermon; and as idle, self-contradicting, and false in the other, that it is For him to hold forth; consequently not G. Whitehead's Sermon, but F. Bugg's Forgery. And as the said fictitious Sermon is compos'd of base Forgery, ridiculous Romance, foul Perversions, gross Lies, idle and sordid Stuff, with many curtail'd and abused Citations out of our Books; besides his presumptuously Profaning the sacred Name of God and Christ, and the

Eight within, in his said *Forgery*. And that it may evidently appear such, I may recite some Passages out of it under the Title of *Forgery*, and shew,

1. His invented *Cut* of *Pictures* about a *Table*, to represent the *Quakers Synod* (as he calls it) some having their *Names* over their *Heads*, and others *Deputies*. And on the *Table* two *Books* *Pictur'd*, the one stiled, *The Journal of G. Fox*; and the other, *Church-Canons*, on the outides: Which is a meer *Fiction* of his own. And in the same *Cut*, or *Figure* (which he entitles, *The Quakers Synod*) he feigns *G. Whitehead* to say, *Are the Doors shut?* And *W. Bingley* to answer, *Yea, the Doors are lock'd.* And he feigns *W. Penn* to say, *Call over the List: Are none of Truth's Enemies here?* Then over one he has set *B. Bealing*, the *Scribe*. Which are fictitious *Inventions* of his own. And yet I heard, this *Cut* has been of a considerable *Charge*, to ridicule us with such a piece of *lying Vanity*.

2. He feigns me (*G. W.*) to Preach a *Sermon* in the said *Synod*; some Passages whereof do follow (with brief *Observations* thereupon) viz.

Forgery. Beloved, You see what great *Mistakes* are happened to this *People of England*, who by following the *Doctrine* of their blind *Guides*, have taken *Matthew, Mark, Luke, and John*, for the *Gospel*; that is, *Glad-Tidings*. No, no, 'tis *Beastly Ware*; yea, *Dust*, and *Serpents Meat*: And this I can prove by two *Books*, wrot by our *Apostle George Fox*, &c. (p. 108, 109.)

Observe. This is a horrid piece of *Forgery*; I never preached this *Doctrine* in my days, nor do I own it, but abhor calling either *Matthew, Mark, Luke and John*, or their *Gospel-Testimony*, or holy *Scripture*, *Beastly Ware*, &c. nor did I ever read those Expressions in any of *G. F's*, or other *Friends Books*. And for this gross *Lye* and *Calumny*, *Fra. Bugg* has been several times reprehended in *Print*, and yet still persists in the *Repetition* thereof; see my *Sober Expostulation*, p. 104, 105. and p. 67, 98, 137. and other *Answers* to him, &c.

Forgery. Moreover the *Scriptures* are so uncertain, that it is questionable, who was the first *Pen-man* thereof, whether *Moses* or *Hermes*; yea, either or neither, p. 109.

Observe. I deny this to be *Part* of any *Sermon* of mine, or ever so asserted by me; There is not only *Forgery* against me in this, but also

a *Perversion* and *Abuse* against some other Friends: The *Questions* were not their own, but arose from some others; as evidently appears in their Book, entituled, *The Quakers Refuge*, &c. p. 17. and 'tis Answer'd in my *Antidote against the Venom of the Snake in the Grass*, pag. 83, 84.

Forgery. I still affirm the same, and do tell you, That it is according to our ancient Testimony; and you know, we cannot change nor alter, being as *Unchangeable*, as our *Light within*, p. 109.

Obs. I utterly deny, that I did so tell them in any Sermon of mine, That we are as *Unchangeable*, as our *Light within*: This is not only a *Forgery*, but also a *Scurrilous Abuse* of the *Light within*.

Forgery. We our selves use many words not Scriptural, as these of calling the Scriptures *Death*, *Dust*, *Beastly Ware*, &c. The Reason why we call them so, and translate the Words of Christ, John 5. 22. from the Son of Man, to the *Light within*, &c. is, because we believe there is no other Son of Man, than the *Light in us*, p. 1bid.

Obs. Thus he falls feigns me to Preach, and to repeat his own gross *Lye* over and over, of calling the Scriptures *Beastly Ware*, and as if we used so to call them. O Abominable Abuse! And I positively deny, that we so translate the Words of Christ, John 5. 22. as F. B. saith, as if we believed no Son of Man without us, but only the *Light within us* (which is as falsely Charg'd as the rest) though the Son of Man, which is Christ, the Son of the Living God, be the true *Light*; yea, the *Light of the World*, the Sower of the good Seed of *Life and Light in the World*.

Forgery. Notwithstanding we call the Scriptures *Death*, *Dust*, *Beastly Ware*, &c.

Obs. Note, Upon this often-repeated *Falshood* is grounded much of his idle and wicked *Romance*, which he calls *George Whitehead's Sermon*. Oh F. B. repeat this *Lye* no more!

Forgery. Now my Friends, though this Confession be as contrary to our ancient Testimony, as *Light* is contrary to *Darkness*; as by our Books quoted you may see. [And what Confession that is, he relates just before, viz.] I believe with my Heart, and confess with my Mouth, the sacred Scriptures to be Divine, left us by Men inspired of God; &c. And I profess to believe in one only God, who is the Father; and in Jesus Christ his Eternal Son, very God and very Man; and in the Holy Spirit, one and the same God with the Father and Son, blessed for evermore.

Observe, How he most fallily and ridiculously feigns me to Preach this *Confession*, to be as contrary to our ancient *Testimony*, as *Light* is contrary to *Darkness*; and consequently to make me Preach us all guilty of gross *Disimulation* and *Blasphemy*: What horrid, absurd *Folly* is this *Agent* guilty of!

Forgery. And therefore I exhort you this day, to stand Faithful to your ancient *Testimony*, which is to throw down the *Scriptures*, and exalt our own Books; and so will the Work of your *Light* prosper in your hands, p. 113.

Observe: Thus he represents me to Preach, expressly contrary to my known *Principle* and *Testimony*, for the preferring and exalting the holy *Scriptures* above all other Books extant in the World. So far am I from Preaching to throw down the *Scriptures*, and from Fathering any such Doctrine upon our *Light*, as I am wickedly misrepresented, in contempt against the *Light* also; contrary to this Man's former serious *Testimonies* for the *Light*. And the Preference I have ascribed to the *Spirit of Truth*, and its Immediate Teaching (either in or through its Ministers) to the *Scriptures*, or *Chapters*, was not any Preferring of our own Books thereto, as I am often misrepresented: But allowing the *Spirit* its due Preference to the *Scripture*, *Letter* or *Chapters*. For the *Spirit* was before *Scripture*; and I never heard any assert, the *Division* of *Chapters* and *Verses* to be of *Divine Authority*; though the holy Doctrine (contain'd in *Scripture*) be. This Point is more fully explain'd in my late *Just Examination* of the three *Norfolk Priests*, entituled, *Truth and Innocency vindicated*, &c. p. 16, 17, 19, to 23. & p. 57, 58.

Forgery. My tender Lambs, You see first, that we are the true Church of Christ; next, that you are to believe as the Church believes; and there lies G. FOX's *Journal* on the Table, &c. For as our Brother Mead has express'd himself, It is the best Book in the World, for our keeping up our ancient *Testimony*, yea, better than the Bible, said be. And now, to conclude this Head, look into the Book of *Canons*, which lies before you on the Table, p. 114.

Observe, Thus to ridicule me, he forges such Stuff in my Name, which I never owned, preached, or asserted; neither did I ever hear W. Mead so express himself; as, That G. Fox's *Journal* is the best Book in the World; yea, better than the Bible; but expressly the contrary, and denies that ever he said so; but gives the Bible the Preference to all other Books.

Forgery.

Forgery. Friends, I am now come to the last thing propos'd to speak to on this solemn Occasion, and it shall be by way of Use and Application, for your Comfort and Consolation, &c. First, respecting Confession of Sin; shewing your Exaltation above the Patriarchs, Prophets, Apostles, Primitive Christians, Saints and Martyrs, and all the Christian Churches to this day, p. 114.—And p. 115. You being the True, Ancient, Apostolick Church of Christ, and as Quakers elected thereto, &c. have no need to make any Confession of Sin in your Prayers to God; as our Practice for near Fifty Years does confirm, &c. Our Adversaries cannot prove from any one of our Books, wrote by my Self, G. Fox, E. B. F. H. Father Penn, S. Fisher, &c. that ever we made Confession of Sins, and asked pardon for Christ's sake, nor that ever we recommended such a Practice to our Disciples, &c. Now Friends, what Cause have we to rejoyce, and to magnifie our Light within, which hath led us to such a State of sinless Perfection?

Obf. Thus F. Bugg represents me preaching such Stuff, as I never preached in my Life, nor ever own'd any such Flattery or Deceit, as to exalt any Auditory above the Patriarchs, Prophets, Apostles, &c. or to dissuade any from making Confession of Sin, or asking Pardon for Christ's sake, who have need of both, or who have not received forgiveness of Sins.

And my known publick Practice, both in Ministry and Prayer, often times testifie the contrary: To the True Witness in all, who know me and my publick Exercise and Travel for the good of Souls, I do Appeal, to clear me in this Matter, against this Man's absurd and abominable Forgeries, which he terms *George Whitehead's Sermon*. And he goes on still with his Forgery, as my Sermon, viz.

Forgery. Now Friends, what a happy thing is this, that you need not trouble your selves with any Confession of Sins, since you are not like other Men, nor like these Publicans? And therefore I exhort you to keep to your ancient Testimony in all the parts of it; make no Confession of Sins, nor be sure you do not recommend the Practice of it by Word or Writing; but keep to our ancient Practice. Nor is there any need for our Hearers to follow those Christian Precepts, viz. And whatsoever you do in Word or Deed, do all in the Name of the Lord Jesus, giving Thanks to God the Father by him (Col. 3. 17.) Whether ye Eat or Drink, or whatever ye do, do all to the Glory of God, 1 Cor 10. 31. *Matth* 15. 36.

Observe.

Obferve. Where did ever *F. Bugg* or any other hear me, or any of us, Preach ſuch a Sermon as this, to exhort the Hearers to make no Confession of Sin; or ever tell them, there is no need for them to follow thoſe Chriſtian Precepts cited (as before) out of Col. 3. 17. 1 Cor. 10. 31? Oh poor *Francis*, What will become of thee! What will be the End of this thy Liberty and Profaneſs! How wilt thou Answer the great God in the Day of Judgement for ſuch presumptuous Forgery and Profanation of the Sacred Name of God, and Abuse of me his Servant, who have been many times ſorry for thee, under a Senſe of the Lamentable Deſperate State! How dareſt thou thus proceed to Sin againſt Light and Knowledge, to Invent ſuch a Scurrilous Sermon in above two large Sheets in Print, and Call it *George Whitehead's Sermon*; when thou knoweſt, it is a Deſaming, Counterfeit Device and Romance of thy own, having alſo given thy ſelf the Lie, by ſaying, 'Tis a Sermon for *G. W.* How binding are God's Commands to thee, viz. Thou ſhalt not take the Name of the Lord thy God in vain; for the Lord will not hold him Guiltleſs that taketh his Name in vain! Thou ſhalt not bear falſe Witneſs againſt thy Neighbour, Exod. 20. Yet thou audaciously proceedeſt in thy Forgery, and Falſe-Witneſs-bearing againſt me and our Friends, and in my Name, as thus Preaching, viz.

Forgery. You know that we our ſelves, to be ſeen of Men, do make a kind of Prayer to our Light within, when we are at their Tables, when Company is preſent; but if alone, either at home or abroad, we ſeldom give Thanks for our Food, and ſeldomer with our Eyes towards Heaven, as Chriſt did, as Stephen did, or as the Martyrs did; no, you know we are of another, yea, of a different Faith and Practice from all the ancient Patriarchs, Prophets, Apoſtles, Martyrs and holy Confessors, and all Chriſtian Churches to this day, being exalted above them, for we ſit in heavenly Places, ſinging the Songs of Sion in the Beauty of Holineſs, without Sin or any Imperfection, p. 117, 118.

Obſ. I challenge *F. Bugg* and all his Abettors, and other Adverſaries in the World, to prove, when and where, ever I, or any of us, preached ſuch a Sermon as this, importing ſuch Diſſimulation in Prayer publick, or Neglect of it in Private, or any ſuch Self-exaltation above the ancient Patriarchs, Prophets, Apoſtles, Martyrs, or all Chriſtian Churches, &c. No, I abhor ſuch vain Oſtentation, fooliſh and falſe Boasting, and Profeſſing or Preaching up a Faith and Practice different from theirs. And 'tis as notoriously falſe, That we pray to be ſeen

seen of Men, and seldom give Thanks at home or abroad, if alone; and that we so make Prayer to our Light within, as having our whole God within us, as safely as the Papists have their Crucifixes in their Pockets, p. 117, 118. This also is an ignorant contemning Scoff and Flout, as well as Forgery, and a Slight also put upon the Light within; which though God and Christ is our Light, Life and Salvation, yet we do not limit, nor confine him, as the whole God within us only; he being an Omnipresent and All-seeing God, whom the Heaven of Heavens cannot contain.

Forgery. My very Doctrine shew it to be the Ten Commandments, first, by telling the Priests, they might as well carry the Ten Commandments to Christ; the Consequence of which is, that Christ had as much need to learn them as we, p. 118.

Obj. Though he unjustly makes this a part of my Sermon, 'tis none of my Doctrine or Preaching; neither are the Words mine, as cited. He refers to *Truth Defending the Quakers* (printed 1659. p. 18.) but falsely quotes the Words. I did not tell the Priests, They might as well carry the Ten Commandments to Christ, much less, that Christ had as much need to learn them as we; I disown such Blasphemy. But the Question being put, *Is the Moral Law or Ten Commandments a Rule to the Christian's Life?* The Answer was, "Thou might as well ask, if the Moral Law be a Rule to Christ? For the Christian's Life and Rule is Christ, who is the End of the Law for Righteousness; who came not to destroy the Law, but to fulfil it. Therefore my Intent was not to make void (or to break) the Moral Law, or Ten Commandments, but to refer them to Christ, the true Christian's Life, Way and Principal Rule; and that Christ is their Life, who live to him, is Evident; see Col. 3. 4. *For ye are dead, and your Life is hid with Christ in God; when Christ, who is our Life shall appear, then shall ye also appear with him in Glory.* Now this Divine Life of a Christian, which is Christ, cannot be under the Law, as a Rule to him, though the Law was our School-Master to bring us unto Christ, that we might be justified by Faith; but after that Faith is come, we are no longer under a School-Master, Gal. 3. 24, 25. *And if ye be led by the Spirit, ye are not under the Law,* Gal. 5. 18. Therefore being in the Faith of Christ, their Life, their Lord and Master, they were grown past the State of such Children, who were under such a School-Master as the Law, being no more under the Law, but under Grace, For what the Law saith, it saith to those

rube

who are under the Law, that the whole World may become Guilty before God, which his Children are not.

Forgery. That we never recommend the Ten Commandments to our Hearers, that they should teach them to their Children, &c. This therefore may confirm you in our ancient Testimony, which hath been to lay them by as a dead Letter, Dust, Death, Serpents Food and **beastly ware**, &c. p. 118, 119.

Obs. This is not only a gross and repeated Forgery, as 'tis made a part of my Sermon; but also in it self containing two gross Lies: 1. That our ancient Testimony hath been *To lay by the Ten Commandments*. 2. As *Beastly-ware*, Serpents food, &c. Where did I, or we, ever give such Testimony of the *Ten Commandments*, as to call them either *Beastly-ware*, Serpents food? &c. I utterly deny (with abhorrence) any such Testimony concerning the *Ten Commandments*, being all comprehended in that great Commandment of **Love**. And for me, or any of our Friends, preferring the Spirit before the Letter, the Gospel above the Law, and the Ministration of the Spirit and Life, above the Ministration of Death, and exalting it above the Letter of the Scriptures, I know no spiritual Christian will blame us for that, or for any such Doctrine; which is so evidently agreeable to the holy Apostle Paul's Testimony and Distinction in that Case, as between the Letter and the Spirit, between the Ministration of Death written and engraven in Stones, and the Ministration of the Spirit, which was much more Glorious: As more largely he distinguishes, 2 Cor. 3. 6, 7, 8, 9, 10, 11. The Apostle using the very words, *The Letter killeth; but the Spirit giveth Life; and if the Ministration of Death written and engraven in Stones, &c. which could neither be in Contempt of the Holy Scriptures or Ten Commandments, much less to lay them by, as Beastly-ware, &c.* Now F. Bugg repeat these Lies no more; and you of the Clergy concerned, encourage F. B. no more in's work against us.

Forgery. Beloved, I cannot but allow, that if the Scriptures were of greater Authority, than our Sayings, or that the Words of Matthew, Luke and Paul, were of greater Authority, than are our Sayings, I should be on the Christians side, &c. But Friends, in the beginning we were Convinced by G. Fox, that Matthew, Mark, Luke and John, were Death, Dust and Serpents Meat, that the Scriptures were **beastly-ware**, &c.

[This Passage (by the way) is a gross Forgery and notorious Lie still; I never thus preached, nor ever were we convinced by

G. Fox,

G. Fox, or any other, that either the *Doctrine* of the holy Evangelists were *Serpents Meat, Dust or Death*, or the *Scriptures, Beastly-ware*, as 'tis frequently repeated by F. B. Unto which foul Abuse he farther adds, as my *Sermon*, viz.] And therefore I warn you all to take heed of *Apostatizing* from our ancient Testimony, as you have it in my Text; for what we were Convinced of by our Light in the beginning to be Evil, to be Death, Dust, Serpents meat, 'tis so still; to be Beastly-ware and Conjuraton, 'tis so still. p. 120.

Obs. This is a blasphemous Fiction, not only against the Holy Scripture, but against the Light, which he calls *Your Light*: For neither did the Light ever so Convince us to call the *Scriptures Beastly-ware*; nor did I ever Preach such blasphemous Doctrine of the Light, as here I am grossly misrepresented, but the Contrary. As no Man speaking by the Spirit can Blaspheme, or call Jesus Accursed; so no Man speaking by his Light, can Blaspheme or Reproach his holy Scriptures, which Testifie of him. The Book *Bugg* quotes for his so often-repeated Lie, of calling the *Scriptures Beastly-ware*, is titled, *A Brief Discovery of a three-fold Estate of Anti-christ*, printed 1653. Page 9. I have that Book by me, and I have searched both Book and Page, and I find no such words, as calling the *Scriptures Beastly-ware*, But *Babylon's Merchants selling Beastly-wares for a large Price, all the Week time heaping up a Rabble of Notions into the Brain*. So that the *Beastly-wares* intended, was their Rabble of Notions, and not the Scriptures.

Obs. Again, How scurrilously F. Bugg makes me to come to a Stop in this Insolent and Presumptuous Romance, which he calls *George Whitehead's Sermon*, after this manner, viz. And therefore keep up your ancient Testimony, my Dear Lambs, in all the part of it; Ha, ha, ha; hme, hme, hme; silent, p. 120.

Thus this Scornor forges a ridiculous Tone, as my Conclusion or Stop in that place, somewhat resembling the Mockers of Old, whom the Psalmist complains of, *Psalm 35. 21. Yea, they opened their Mouth wide against me, and said, Aha, aba!* And *Psalm. 40. 15. Let them be desolate for a Reward of their Shame, that say unto me, Aha, aba!* And *Psalm 70. 3. Let them be turned back for a Reward of their Shame, that say, Aha, aba!* And then (after a little Silence) he most absurdly represents *William Bingley*, as preaching in Confirmation of his Confused and Absurd Romance, aforesaid, which he calls *George Whitehead's Sermon*.

In *W. Bingley's* Name thus, viz. Friends, Friends, I am filled, I am filled, as with new Wine; I am ready to burst at the Joyful News I have heard to day, respecting our Ancient Testimony; And O magnified be our Light within, which hath thus exalted us above the Prophets, above the Apostles, above the Martyrs, and above all Christians, as our dear Brother G. W. hath most excellently made it out; first, in opening his Text, and also in the two Branches proceeding from it; but more especially in the Use and Application, where he hath confirmed me in not making Confession of Sin, nor regarding the Ten Commandments, nor those two Ordinances of Baptism and Supper, p. 120, 121.

Obf. How shamefully he personates *W. B.* to asperse and abuse him, as if he were highly Elevated, and magnified our Light within, because of what *F. Bugg* has most falsely feigned *G. W.* to Preach in Contempt of Scripture, and for Exalting our selves above the Prophets, Apostles, &c. Thus he presumptuously adds Sin to Sin, Lye to Lye, Forgery upon Forgery, such sordid Stuff as we never heard *W. B.* preach, but he utterly disowns and testifies against the same, with Abhorrency to such Abuse of him and others. And not only so, but *Bugg* wickedly represents *W. B.* as making our Light within the Author of his foregoing Absurd Forgery and Romance in *G. W.'s* Name, against the holy Scriptures, Ten Commandments, &c. Consequently to blaspheme our Light within, which is the Light of God, and his Dear Son, as if that oppos'd its own Testimony in holy Scripture, and as if that led to Self-Exaltation above the Prophets and Apostles, &c. O wretched Man, *F. B!* How wilt thou appear before the Tribunal-Seat of Christ! What a sad Account wilt thou have for such Profanation, design'd Deceit and Wickedness! Who further proceedest in *W. Bingley's* Name, viz.

Forgery. But yet I have a short Testimony to bring in, touching the Priests, which I think our Friend *G. W.* left out unawares; for I take it to be as necessary an ancient Testimony to be kept up, as any other, only a little more privately and prudently; for they are as great Enemies to our design of Supplanting Christianity, as any the World affords, p. 121.

Observe again: Oh shameful Folly and Falshood! Where and when did ever *W. B.* thus Preach, That our Design is the supplanting Christianity? Whenas our Design is well known to the contrary, to such as truly fear God, and to be for the Promoting of Christianity, both in Spirit, in Faith, Life and Conversation.

Forgery. Benjamin Bealing Clerk, *Let us sing an Hymn of Praise and Self-Exaltation, and to the Confusion of our Adversaries; as you will find it written in the Epistle of that Son of Thunder, Edward Burrough, prefixed to our Apostle G. Fox's Great Mystery, printed 1658.*

The Waters have I seen dry'd up, the Seat of that great Whore,
Who hath made all Nations drunk with her enticing Power.

Observe. Now *F. B.* dost not thou Glory in thy Shame, in such Invention as this? Where did ever any in the World hear *Benjamin Bealing* set or sing such a Hymn as this in the end of a Meeting, or any time else? Observe his own Testimony, *viz.*

These are to Certifie all sober Readers, That *Francis Bugg's* Representing me, as calling to the Yearly Meeting, *To sing an Hymn of Praise and Self-Exaltation, &c.* and making some Verses (out of *Edward Burrough's* Preface to *G. F.'s Great Mystery*) to be that Hymn: 'Tis all an idle false Invention and Forgery of his own; for I never was concerned in any such thing in my Life-time; and I am heartily sorry that this poor Man should be so given up in his old Age to serve the *Father of Lyes*, with whom, in the Lake, he may expect to have his Portion, without he unfeignedly Repents.

Witness my Hand, *Benjamin Bealing.*

London, the 4th of the 5th
Month, called July, 1699.

Oh *F. B.* thou appearest one of that sort, who are arrived to that ill Habit of *Iniquity* and *Hardness*, that they know no Shame! And thy presumptuously Prophaning the sacred Name of God, and of his dear Son, and of his *Light within*, using the same among thy manifold Repeated and Refuted *Forgeries, Lyes* and *Falshoods*, is an ill Sign, and bespeaks an ill Omen against thee, and that thy *Day* hastens. Thou hast almost run thy *Rope-length*; the Lord shall laugh at thee, for he seeth that thy *Day* is coming; the *Pride* of thy Heart, and thy abominable Presumption, and wicked Designs of *Contempt* and *Persecution* against His Heritage, has reached unto Heaven; and for thy great *Iniquity* and *Apostacy*, thou hast got a *secret Wound*, which is not cured (if cureable) but will increase to greater *Anguish*, under a Gnawing *Worm* that will never die, but Augment thy Torment,

if thou persistest in thy *Impenitency* to defame, and make *Lyes* and *Forgeries* thy Refuge. Remember, thou hast been often warn'd in thy Life-time, and thou shalt witness me to have been thy *Soul's true Friend*, when thou shalt not be able to make me the *Subject* of thy *Reproach*, nor the *Object* of thy *Malice* and *Fury*.

Forgery. You may conclude, *Friends*, that he (i. e. G. Fox) was the *Branch*, the *Star*, the *Sun of Righteousness*, spoken of in *Scripture*; but mark, *This (Epistle) it is only to go among Friends*, p. 123.

Observe again: This *Forgery*, (which he now makes part of my *Sermon*) has often been detected, and charg'd upon him, as it is a very foul *Abuse* and *Calumny*; that either I, or our *Friends*, did so call G. Fox, the *Branch*, the *Star*, the *Sun of Righteousness*, or preach any such *Doctrine*, as here he represents me. O *Abominable Forgery*! I yet challenge him, and his *Abettors*, to produce that *Book* or *Epistle*, of any of our *Friends*, which so terms G. Fox, the *Branch*, the *Star*, the *Sun of Righteousness*. For though I have found the words, the *Branch*, the *Star*, the *Sun of Righteousness*, in E. Burrough's *Epistle, To the Camp of the Lord in England*, (in his *Works*, p. 66, 67.) yet not apply'd to G. Fox, nor his Name so much as mention'd in that *Epistle*. And Bugg knows, he has been told of this over and over in *Print*, and particularly in my *Sober Expofulation*, p. 5. & p. 54, 55, 56. but never had *Answer* or *Reply* from him, to clear himself in this Point (and many other *Lyes*) but a *Repetition* of the same *Forgery* over and over, like a wilful, impertinent, scornful Scribler, that will be still *Imposing* the same *Refuted Calumnies*, and odious *Defamations*. This is his course of writing and scribbling Books, with the same *Abuses* still over and over, without regarding any *Answer*, how plain so ever, to his *Confutation*: Which is a most silly, brutish Method he has enur'd himself unto, still *Idem per idem* for Proof, and that with a great deal of insolent shew of *Confidence*. And withal, he has so much studied the Art of idle *Romancing*, *Forgery* and *Detraction*, *Scoffing*, *Taunting*, *Flouting*, *Boasting*, *Cracking* and *Insulting*, that he is arriv'd to a great Height of *Impudence* therein. For which I may repeat this one Instance: Twelve of our *Friends* in and about London, giving *Certificate* against four principal *Calumnies* and *Falshoods* cast upon the People called *Quakers*, by F. Bugg, in his *New Rome Unmask'd* (as they are related in my *Charitable Essay*, p. 8. in 1693.) This being one of his four said *Falshoods*, viz. II. That the *Quakers* *Prophets* give witness to G. Fox, instead of this *Christ*; that they call him

(G. F.)

(G. F.) the Branch, the Star, the Sun of Righteousness, and put the North of England for the Town of Bethlehem: Epistle to the Bereans, and p. 81.

Now, Observe further: For our denying of this, and other *Calumnies*, in our said Twelve Friends Certificate, the said F. Bugg counterfeits a Court of Judicature, feigns a Jury, pretends Proof out of Books perverted by him, calls the Certifiers against him into Examination; then forges their Answers, and counterfeits the Jury, to bring them in Guilty of Perjury. Then has a Form of a Pillory, and ugly Pictures to represent the Persons Condemned standing in it, and the first Letters of their Names over their Heads, and the word **Perjury** over them (as may be seen in his *New Rome Arraigned, Epistle to the Bereans*, printed 1693.) to the Scandal and Defamation of the Persons thus Reproached and Staged by him.

By all which it may appear, what Proficiency Francis Bugg has attain'd to, in his Invention of Forgery, to Defame, and make Men Ridiculous: But when since he met with some Check for such his Audacious Abuse and Scandal, and might have cause to fear the Issue, then he could sily excuse the Forgery and Defamation, and put it off, as only a Mock-Trial, and a Mock-Pillory (and consequently a Mock-Sentence, and a Mock-Perjury) as if Persons may Defame, Scandalize, Steal, Rob, Kill and Murder Men; either in their Reputations, Livelihoods or Persons, and then (to excuse themselves from having their Demerits) alledge, That it was all but in Jest, or in Mockery. And so F. Bugg may say of his idle and profane Romance, which he calls *George Whitehead's Sermon*, that 'tis but a Mock-Sermon; and consequently that he uses the Name of God and Christ, &c. therein, only in Mockery. But this will not Excuse his presumptuous Profaneness, no more than his Forgery and Defamation. Have not some of the Priests own'd this Man for their Convert, even an eminent Convert of their Church? And do they not make use of him, gratifie and reward him, as their Agent and their Tool? But will it redound to their Credit or Honour, or Promotion of the Christian Religion, to abet, promote and assist such a profane Scornor, to act for them in their Cause, more like a Stage-Player, a Merry-Andrew, or Jack-Pudding, than a Person of any Seriousness or Sobriety in Religion?

Forgery.

Forgery. Again in *G. W's Name*, viz. *In the Application I have shewed, how our Light within hath exalted you above the Prophets, Apostles, Martyrs, holy Confessors, and all Christian Churches, to this day.— Our dear Brother W. Bingley hath well remember'd our ancient Testimony against the Hireling-Priests, &c. Benjamin Bealing hath found out a very suitable Hymn of Praise, even a melodious Song of Triumph; setting forth our Exaltation, and the Downfall of the Christian Churches, under the Notion of the False Church, &c.* p. 125, 126.

Observe. Thus he persists *Forging* such *Stuff* in my Name, and as my *Sermon*, like a silly *Scorner*, playing the *Fool* against me, to make me as ridiculous a *Fool*, as he can. What *Stage-Player* durst ever have adventur'd to profane *Religion*, and the sacred *Name* of *God*, *Christ*, and the *Light*, in their *Interludes* or *Comedies*; as this Person has done? Who is accountable to *God*, for casting such *Contempt* upon the *Light* of *Christ*, as if it led to such *Self-Exaltation* (i. e. of our selves) as he has scornfully related? For such his *Scorn* and *Contempt* against the true *Light*, which we profess, he is Accountable to the righteous *Judge* of all; and his own more serious *Confession* to the *Light*, Recited in the *Epistle*, will rise up in *Judgment* against him.

Forgery again, in the said pretended *Sermon* in *G. W's Name*. I have also cloed my *Discourse* with the *Prophecy* of *Sam. Fisher*, which you need not doubt of, but will come to pass, it may be sooner than you are aware of, &c. only for the present we must be content to stay, and patiently bear: For as yet we cannot think, we shall be made to handle the *Sword*. But when the time does come, I have shewed you the *Testimony* of two of our *Prophets*, and early *Champions*, what we shall do, how we shall kill, cut off, and destroy, and bathe our *Swords* in the *Blood* of *Amaleck*, and lay waste fenced *Cities*, and tread down the *Honourable* of the *Earth*, and spare neither *Old* nor *Young*, p. 126.

Observe his evil *Design*, by inventing and framing this in my Name, as part of my *Sermon*; as if I prophesied, that we should be made to handle the *Sword*, kill, cut off, and destroy, &c. and spare neither *Old* nor *Young*, &c. Which he would have understood in a *literal Sense*, to make me and our *Friends* as *Obnoxious* and *Criminal*, as he can; which bespeaks, not only an evil *Design*, but premeditated *Malice* and *Injury*. And I am apt to think, the Man *Sinneth* knowingly against *Light* and *Conviction*, in taking up and representing such words in a *literal Sense*, as are in *Sam. Fisher's Prophecy* to *O. Cromwel*, in 1656.

and

and in *Fra. Hougil's* and *E. B's*, in the same Year; *S. F.* having these words: "I will beautifie my Meek Ones with Salvation, and I will put my High-Praise into their Mouths, and a two-edged Sword into their Hands, and they shall execute Vengeance upon the Heathen, &c. And the other have these words, viz. "Out of thee (*i. e.* the North of England) "Kings, Priests and Prophets did come forth in the Name and Power of the Most-High, which uttered their Voices as Thunders, and laid their Swords on the Necks of their Enemies, &c. Gird on your Sword upon your Loyns, put on the tried Armour, &c. My beloved Brethren and Fellow-Soldiers, make all plain before you, Thresh on with a Threshing Instrument, which hath Teeth; beat the Mountains to Dust, let the Breath of the Lord scatter it, &c. p. 124. Now that *F. B.* renders these, and such like Passages, in a literal Sense, observe his Notes in the Margent, *i. e.* Are not these Fifth-Monarchy-Men? Retract these bloody Books, and horrid Principles.

Hereupon I would ask him, and those Priests who abet him, 1. If the Psalmist meant Literally in Psalm 149. 5, 6, 7, 8, 9? Let them read it at large; and therein Samuel Fisher's words, concerning the Saints High Praises of God in their Mouths, and a Two-edged Sword in their Hands, &c. and the Honour they have. And Isaiah 41. 15. Behold, I will make thee a new sharp Threshing Instrument, having Teeth; thou shalt thresh the Mountains, and beat them small, and shalt make the Hills as Chaff. 2. If he really thinks, our Friends meant, that God's Prophets, in this Gospel-Day, should go forth with outward Swords of Iron and Steel, and with an outward Threshing Instrument, having Teeth of Iron or Steel, and that they were therewith to beat down and lay level the great Mountains of Stone and Earth (some of them a Mile or Two high, as they are in the North of England, and other parts?) No, I cannot think that Francis Bugg believed thus Literally, either of the Prophet David, Isaiah, or of our Friends, in the places recited by him for part of my Sermon, p. 122, 123, 124, 125. Therefore the more fallacious and deceitful he, to represent them in such a literal and gross Sense, to make us Obnoxious to the Government, as a People of Bloody Principles: Whereby he hath shewn, what a Bloody, Persecuting Spirit lodges in him against us. There are many more Forgeries, [Lyes, and perverted Quotations, in the said Romance (*i. e.* falsely stiled

G. Whitehead's

G. Whitehead's Sermon) which for Brevity's sake are here pretermitted and waved.

And this Point, concerning S. Fisher's Message to O. Cromwel, and other Passages relative thereto, quoted by F. B. is more fully spoken to in the Answer to the Three Norfolk-Priests, Entitled, Truth and Innocency vindicated. p. 36, 37, 38, 39, and p. 62, 63, 64.

THE

T H E
 Rambling PILGRIM
 E X P O S E D.

P A R T II.

After F. B. has made such a large *Confession* to the *Light of Christ* within, and to the *Dispensation* of God to Mankind, and to the comfortable *Presence* of the Lord our God attending our *Meetings*, it is very ill-becoming him now, to speak so slightly and contemptuously of both, as he doth in his *Chap. III. p. 5.* where he saith: *All were exhorted to adhere to the Light within, to obey the Light within, and to follow the Teachings thereof, as a Guide sufficient to lead us to Salvation; yea, above Scriptures, above Fathers, above Councils, and above Churches: This I now confess (quoth he) was a Paradox, not Orthodox, but absolutely Heterodox.*

This *Confession* of his, is, since he disobeyed the *Light*, and turn'd his back of it; otherwise he would still confess, that *Christ*, the true *Light*, the Head and Lawgiver to his Church, is above *Scriptures*, *Fathers*, *Councils* and *Churches*, and was before them, and is the *Light* of the *World*, which whoever follows, shall not abide in *Darkness*, but shall have the *Light of Life*. Consequently this *Light* of His is a *Guide* sufficient to lead us to *Salvation*, and to *Understand*, *Believe* and *Practice* according to *Holy Scripture*, and not to oppose it.

It is a wicked *Calumny* against our *Silent Meetings*, to say, *That they were designed to wean us off from so much as the Remembrance of all External Religion, and also to prepare us to receive the false Notions of Quakerism, p. 5.*

Our Externally Meeting together to wait upon God, and our living Experience of his Presence and Power, and Spiritual Ministry, to our great Comfort and Edification in those our Meetings, do testify the contrary to F. B's *Aspersions* against them and us.

He has unjustly quoted me, about the *Authority* of the Spirit and the Scriptures, p. 6. as the Three Norfolk-Priests did; as I have shewn p. 16, 17. of my *Just Examination* (of their two Books) Entitled, *Truth and Innocency vindicated*; leaving out the very Explanatory Words, relating to the Spirit's Immediate Teaching, being of greater Authority or Efficacy, than the Letter of the Scriptures, as divided into Chapters; my Explanation being, *viz.* "As Christ's Words were of greater Authority, when he spoke, than the Pharisees reading the Letter; and they in whom that Spirit speaks not, are out of the Authority of the Scriptures, &c. See the Matter further explained in my said Examination referred unto. For here we own the Divine Authority and Efficacy of the Holy Scriptures, as spoken by Christ; but the Division of Chapters and Verses, and the bare Letter thereof, not to be of the same Authority and Efficacy.

I deny his Consequence, That any little Pamphlet of Our's, is of greater Authority than the Bible, or of as great; for I never asserted, the holy Doctrine in the Bible not to be first given forth from one and the same Spirit of Truth, from which we have given forth Writings and Religious Books, which contain many Doctrines in the Bible; and by referring thereto, they prefer the Bible, and the Divine Authority of the holy Scriptures contain'd therein. And we still prefer the Bible before all other Books extant in the World: For even the Statute-Book is of greater Authority than all the Abstracts made of it, how true so ever.

And whereas he takes Occasion against me, about an Answer given to a Priest's Question, *viz.* Is the Moral Law or Ten Commandments a Rule to the Christians Life? (The Answer is) "Thou mightest as well ask, If the Moral Law be a Rule to Christ? For the Christians Life and Rule is Christ [to which F. B. adds, *Meaning their Light within*'] And suppose I meant so, as I did mean, That Christ was and is the Christians Light and Life (Col. 3. 3, 4.) 'tis not Christians Lives and Conversations in the Question, but Christian's Life, in the Singular; to which the Answer was adapted, that the Christian's Life is Christ; when Christ, who is our Life, shall appear, (Col. 3. 4.) Can we suppose, this Life or Light to be under the Law, (which

was added because of Transgression, till the Seed came) or under those Prohibitions in the *Ten Words* or *Commandments*? Or is it meet or proper, to apply them thereunto, and say to Christ, or his *Light* in Christians, *Thou shalt not take the Name of the Lord thy God in vain: Thou shalt not bear false Witness?* &c. Or is it good Doctrine to suppose, True Christians in Christ to be literally under the *Law* of those Prohibitions, and thereby only restrained from *Idolatry*, from taking the Name of God in vain, from *Killing*, from committing *Adultery*, from *Stealing*, and bearing false Witness against their Neighbours? Or are they not rather redeem'd by Christ, from that Depravity and corrupt Inclination, from whence those Evils proceed; and consequently under a higher Restraint (from those gross Inormities prohibited) even by his *Light* and *Grace* dwelling in their Hearts, than only the *Letter* of the *Law*, as outwardly written? The Substance whereof God first writ in *Man's Heart*, and after writ it in the *Two Tables*, *Exod. 31. 18. Deut. 9. 10. Exod. 34. 1.* before *Moses* writ the *Law*. And Christ, the true *Light* and *Lawgiver*, writes his *Laws* of the *New Covenant* in Men's Hearts; and he it is, who came not to destroy the *Law*, but fulfils the Righteousness of the *Law* in them, that walk not after the *Flesh*, but after the *Spirit*, *Rom. 8.* Christ being also the *End* of the *Law* for Righteousness (not for Transgression) to them that believe: This Point is spoken to before, though here farther Explain'd.

And further, *F. B.* bitterly inveighs against our *Silent Meetings*, which in Derision he calls *Silent Universities*, tending only to empty the Mind of all true and solid Notions of the Christian Religion, and only to prepare them to the wild Notions of *Quakerism*; and thus he affirms from an *Experimental Knowledge*, (he saith) p. 7. and calls them *Schools of Ignorance*, and that they had strange Effects upon us, and how we thereby became not only leavened into a Temper to throw off all Instituted Religion, but to a degree bigger, even to throw **Contempt** both upon the *Scriptures*, *Ordinances* and *Ministers*, and all things Sacred, p. 8. And by their *Silent Meetings*, weaned and drawn off from the Principles and Practices of the *Christian Churches* in all Ages, p. 10.

Answer. Whither art thou now run *F. B.*? Thy own Confessions condemns thee, and shall rise up in Judgment against these Envious, Evil Reports of thine against those Meetings of our's; for which thou hast confessed (even since thou left them) That God blessed our Meetings with the comfortable Enjoyment of his Presence: Which could not

tend to any such ill Effects, as before rehearsed; as either To Empty our Minds of the Knowledge of the Christians Religion, or To make our said Meetings, Schools of Ignorance, or To Throw Contempt upon the Scriptures, or To draw us off from the Principles and Practices of true Christian Churches: How hast thou herein blasphemed against the true Light, against the comfortable Presence of God, wherewith he blessed our Meetings? And how hast thou Given thy self the Lye, and bely'd thy own Conscience, in thus contradicting thy own solid Confessions, made to our Doctrine of the true Light, Ministry, Dispensation of God's Love, our Sufferings, Love unfeigned, blessed Meetings? &c. As also that We told People, That the Scriptures were Good, and a true Declaration of those things which were most surely believed by the Apostles, and by us ought to be believed; yet not the only Rule, but still the Spirit of God, which was the first Principle, &c. As more largely thou hast confessed in thy Book, *De Christianâ Libertate: Or, Liberty of Conscience upon its true and proper Grounds, asserted and vindicated*, printed 1681. Part 2. Chap. 1.

And thy Offence against Light, Conviction and Conscience, and thy Self-contradiction and Condemnation, may farther also appear. 1st, From thy own Account and Consideration, How thou camest to be a Member of our Society: The Reasons thereof thou hast given in thy *Quakers Detected*, printed 1686. (two Years after thou left us, and Conformed) wherein thou hast given solemn Confession to the Truth of our Principle, the Light, and the Sufficiency thereof, our Ministry, Conversation, Love, Society, blessed Meetings, &c. 2. And then placing the Cause of thy being Weary of our Society, and turning to the Church of England, upon the Quakers Apostacy (as thou judgedst) i. e. from our first Principles of Union; see thy *Quakers Detected*, p. 3, 4. 3. Now to go round again, Thy Great Work is, to Expose our ancient first Principles and Testimony, to as much Derision and Contempt, as thy loose Invention can Produce: Witness thy idle Romance, and false Fiction (which thou falsely termest, *George Whitehead's Sermon*) detected; but especially thy profane Contempt against our Testimony of the Light within, or in Man, which now instead of owning it to be that True Light, testified of, in John 1. 9. wherewith Christ hath Enlightened Men; the Treatment and Characters this Light meets withal from thee, is, That 'twas a Paradox, not Orthodox, but absolutely Heterodox, to exhort to the Light within, to obey the Light within, and to follow the Teachings thereof, as a Guide sufficient to lead us to Salvation, &c.

vation, &c. (*Pilgrim's Progress*, p. 5.) opposing their (i. e. the Quakers) *Light within* to the *Christians Life* (which is Christ) p. 6. to the *Man Christ*, as if Christ being *Man without* us, hindered him from being our *Light* as he is the *Word in us*; which were Ignorantly to suppose him divided. And F. Bugg perverting Josiah Cole's words on *John* 5. 22. *All Judgment is committed unto the Son*, (i. e. the *Light*) (*J. C's Works*, p. 93.) *This* (say'st thou) *is a bold Attempt, this is most Horrible, if not Blasphemy, thus to subvert the Gospel, to serve their Corrupt Ends.* How wary then had People need be of receiving the Quakers Doctrine? Is it so, that People being thus caught in a Snare, and brought over to their silent Meetings, &c. (thus thou p. 10.) Thus contrary to thy former solid Confession to the *Light*, hast thou appeared against it; instead of *Christ the Light*, or the *Light of Christ*, the true *Light*, which enlightens Men, now (with thee) 'tis *Their Light*, the *Quaker-Light*, p. 46, 48. Thus and much more in Contempt of the *Light*, like that profane Great Lying Libel, *The Snake in the Grass*, whose Pupil thou F. B. appearest to be, in this thy Dark Enmity against the *Light*, and the Children of the *Light*, as also in thy high Commendation of the Author of that *Snake*, as having been, and still is, a Gentleman, a Man of Great Learning and Piety, clothed with Zeal as with a Garment, for the Christian Religion, and well accomplished every way, &c. p. 31. but thy Contempt and Profaness (like his) against the *Light*, as well as thy gross and horrid Ignorance and Scorn in this Point, is plainly detected, and justly reprehended by Edmund Elys (though one of the Church of England) in his late half Sheet in Print, entituled, *Some Reflections upon Francis Bugg's Book entituled, The Pilgrims Progress, &c.*

F. Bugg his opposing the *Light* in the *Body*, to the *Light* in the Particular (p. 12.) is such a blind Contradiction, as well as Contradistinction, as is neither Scriptural, nor ever allowed by us; the *Light* (Christ) being but one pure Indivisible *Light* in himself, and in every Member, and in his whole *Body*; nor do we know of any Council held in London, either in the Month of May, 1666. or any Time else (of our Friends) who decided, That the *Body* should govern, and the *Light* in the particular should submit to the *Body*, as F. B. falsely relates: But *Mendacem oportet esse memorem*; A Liar hath need of a good Memory; which this seems to want. For in Contradiction to himself herein, he other-whiles accuses us with saying, *All Power in Heaven and Earth is committed to our Light*, p. 10. and *That the Light*

Light in every Man is the higher Power, to whom all must submit and obey; and that this Light is one, in the Male and in the Female (p. 23, 24.) and their Presidents (i. e. the Quakers President in their Convocation) being their Light within, p. 38. How then should the Body govern the Light? Or how should we make any such Decision, as he has told us, *That the Light in the particular should submit to the Body, and the Body be without a Head, like a Monster, as F. B. Scoffs blasphemously!* For Christ the true Light is our Light, and he is the Head of the Body, and the Government is laid upon his Shoulders; who is Lord of Lords, and King of Kings. And none can truly Perswade, Counsel, Judge, or (in such Gospel-way) Rule, or Govern for Christ in his House and Family, but in and by his Light and Power, for no other is allowed among us, so that Christ in all things must have the Pre-eminence.

It is also an Impudent Falshood, that any Council among us Resolved, *That G. Fox must be the Head of the Body, and not the Light in the particular (p. 11, 12.)* Where have we ever so Concluded or Asserted? But ever the contrary; namely, that Christ is the Head of the Body (the Church) the Light and Lawgiver thereof.

Again, F. B. perverts my words, and wrongs me over and over, in saying, (p. 16.) *So Proud is G. Whitehead, that he tells you, The Jews might as well have carried them to Christ in the days of his Flesh, (viz. the Ten Commandments) for him to learn, observe and obey them, as for the Christians to carry them to the Quakers to learn them, observe and obey them.* (And to this effect he has many times over perverted my words, quoting *Truth Defending the Quakers*, p. 18.)

Where did ever I say, *The Jews might as well have carried the Ten Commandments to Christ, for him to learn, observe and obey them, as for the Christians to carry them to the Quakers to learn them, observe and obey them?* I deny the words and Comparisun; and they are not in my Answer he refers unto; wherein my saying " [The Christians Life and Rule is Christ, who is the End of the Law for Righteousness; who came not to destroy the Law, but to fulfil it.] I neither make void the Ten Commandments, nor render Christ to have as much need to learn them as the Quakers. Oh for shame, F. B. repeat these Lyes no more. I cannot but observe, what a Habit of Per-
version and Abuse this Adversary is arriv'd unto!

Again, 'tis a notorious Abuse and Forgery in F. Bugg, p. 16, 18. to Accuse the Quakers with making the Commands of God, of none Effect,

self, setting the *Ten Commandments* of *Moses*, and *Ten Commandments* (which he has fram'd, parch'd up and number'd) in *G. Fox's Name*, opposite one to another in *two Columns*; his Design therein being, to make the People call'd *Quakers* as ridiculous, absurd and filthy as he can. He feigns *Ten Commandments* in the *Quakers Language*, instead of the *Ten Commandments* of God by *Moses*, and places them in *Opposition* thereto, to make the *Commands* of God of *none Effect*. Though the Man's perverse *Invention* against us herein, deserves not *Repetition*; yet that his profane *Forgery* in this may appear, I here give the *Reader* some *Instances* of the *Method* he has *Invented* against us, *viz.*

*The Commandments of God by his
Servant Moses, &c. Exod. 20.*

I. Thou shalt have no other Gods but me.

II. Thou shalt not make to thy self any Graven Image. —

III. Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold them guiltless, that taketh his Name in vain.

These *F. Bugg* forms in *Opposition* to the other, to shew that the *Quakers* make the *Commands* of God of *none Effect*; wherein his idle *Impertinency*, as well as *Injustice*, appears; as also in the following:

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false Witness against thy Neighbour.

*The Commandments of G. Fox,
the Quakers Second Moses, &c.*

I. Thou shalt not pay Tythes to the Covetous Priests, nor to the Antichristian Impropiators.

II. Thou shalt not Marry by or with a Priest.

III. Thou shalt not put off thy Hat in respect to thy Superiours.

VII. Thou shalt not wear Lace, nor Ribbons, nor Skimming Aish Hair, nor short Aprons, &c.

VIII. Thou shalt have a Woman's Meeting distinct from the Men, &c.

IX. Thou shalt call the Days of the Week, first, second, third and fourth Day, &c. and the Months, first, second, and third Month, &c.

X. Thou

X. Thou shalt not cover thy Neighbour's House, thou shalt not cover thy Neighbour's Wife, nor his Man-Servant, nor his Ox, nor his Ass, nor any thing that is his, &c.

X. I charge you all in the Presence of the Lord God, That you Judge not one another, i. e. Those that be in the Unity of the Ministry, and Elders in the Church, lest you fall into the Condemnation of the Monthly, Quarterly, Six-Week, Second-Day, or Yearly Meeting. Amen.

Thus F. B's invented Method of forming Commands; how Idle and Impertinent does the Man appear herein? And how does he Profane and take the sacred Name of the Lord God in vain? For which God will not hold him guiltless. And when F. B. will not demean himself quietly towards any of our Friends, but be Challenging of them in the Countries, or else-where, and will be Charging them out of Books, they may Charge him: "First, To prove his Trial and Condemnation of our Friends to Perjury and Pillory (as in his "New Rome Arraigned) to be a Real and True Trial and Condemnation, Judicial and Warrantable by the Law of God, and of the Nation. Secondly, To prove his Sermon, which he calls *George Whitehead's Sermon* (in his *Pilgrim's Progress*, from p. 107, to p. 126.) "to be a Real Sermon preached by G. W. Thirdly, To prove where "G. Fox, or the Quakers, did ever endeavour to make the Commands of God (Exod. 20.) of none Effect, by those or such positive "Commands, as he has impudently form'd in opposition thereto, in "his *Pilgrim's Progress*, p. 16, 17, 18? Now, if F. B. will not learn to be quiet towards our Friends, &c. that he might the more quietly go to his Grave (now he grows Old) they may very well Charge him on these Three Forgeries last propos'd (as many more I could charge him withal, and have proved against him) upon his own Calumnies and Occasions, so manifestly given by himself; and let him be held to the point in Charge, or any other who dare undertake to Advocate for him therein (which I could never yet find) if he and they are not minded otherwise to study to be quiet.

And now, that F. B's Falshood, Envy and Contradiction may yet farther appear to his own Condemnation, seeing he hath given plain Testimony and Confession to the Truth of our Doctrine and Ministry; First, With respect to the Universality and Sufficiency of the Lights of Christ in all Men. Secondly, To our Ministry, that it was a Dispensation

tion of the Love of God, sent as a Visitation to Mankind, Thirdly, To our bearing the Cross, and suffering for the Testimony thereof. Fourthly, To our Love unfeigned one to another. Fifthly, To our Religious Meetings, as being blessed with the Comfortable Enjoyment of the Presence of God: According as the said F. Bugg is more fully before recited out of his Book stiled, *The Quakers Detected*, printed 1686. being Two Years after he had left our Communion, and joyned himself to the Church of England in 1684. So that his Conviction and Testimony for the Truth among the Quakers (even when he had deserted them) pursued him into the Church of England. But now being grown more hardy, and so far hardened against Conviction and Conscience, he can out-face both, and give himself the Lye in his fore-cited Solemn Testimony and Confession; as appears in his envious Contradiction following, in his own words, viz.

Having by this time shewed first, how our Teachers, in order to bring us over to them, and to **Decoy** us, told us, *The Light within was a sufficient Guide, Teacher and Leader, even sufficient to lead to Salvation; yea, above Scriptures, above Fathers, above Councils, and above Churches: I have in the last Instance shewed the Fallacy of their so early and smooth Pretences, and that from the beginning they have been a false, perfidious and treacherous Tribe of Deceivers, as ever the World produced, (Pilgrim's Progress, p. 15.)*

To such a degree of Hardness and Insolency is this poor Creature now arriv'd, that he can now thus scribble in Opposition to the Sufficiency of the *Light within*, and Contempt of the *Ministers* thereof, expressly contradictory to his own Testimony for the *Light* (where-with Christ hath enlightned Men) and to the Sufficiency thereof, if obey'd, to lead to Salvation (*without the help of Decrees of Men:*) And to his own Testimony also, for the *Simplicity* and *Plainness* which attended our Ministry; which did not import any Design to decoy or deceive Men, nor any Falshood, *Perfidiousness* or *Treachery*, as F. B. has falsly and treacherously Scandalized Us and our Ministry, and thereby notoriously given himself the Lye, and shamefully Bellyed his own Conscience, and solemn Confession and Testimony, in his *Quakers Detected* aforesaid. And the *Light*, now so much slighted by him, will pursue him (as it did Judas, and other Apostates) to his great Vexation and perpetual Torment, if he persists in his *Enmity, Perfidiousness* and *Treachery* against the *Light*, and the Children of it. Oh F. B! If I may yet persuade thee, Repeat thy Lyes and Scandals no more.

His Accusation against *W. Mead*, That he said to one *W. Harris*, I will give thee one of *George Fox's Journals*, it is a very good Book, yea, better than the Bible: Which Accusation he has many times over (p. 22, 23, 24, 25, 29.) but various in it, viz. That 'tis better than the Scriptures of the Prophets and Apostles, p. 23. This Accusation *W. Mead* positively denies, as contrary to his Principle, which is to prefer the holy Scriptures before all other Books in the World: For I asked him seriously about this matter. And I am sure, it is a base and shameful Abuse of *F. Bugg*, that It is the Heart of Quakerism, in saying, *G. Fox's Journal is better than the Bible*, p. 23. This, I must tell him, is a foul, notorious Lye and Calumny against the Quakers (so called) 'Tis neither the Quakers Mind, Heart nor Mouth, so to speak, but the contrary, i. e. To prefer the Bible to all other Books extant in the World, as hath been often testified. Wherefore *F. B.* repeat this Lye no more against us.

Again, as 'tis *F. Bugg's* common Course to add one Calumny after another, and to accumulate Lyes and Perversions upon us, he falsely saith, *The Quakers stand upon the same bottom (i. e. with the Jesuites) and therefore they ought to distrust them in all they say, as the Protestants did the Jesuites.* We do not expect he will trust us, who has belied his own Conscience, Conviction and Testimony, as before evinced. And to add to his Iniquity, and aggravate his Calumnies against me, he saith, *Many of their Hearers, of the honest sort, begin to think G. Whitehead little better than a Jesuite already; he hath been so False in Fact, such a Glosser and Defender of every Error the Quakers hold: I have (quoth he) a Letter by me, which my Cousin Ann Docwra sent me, dated 26. 12th Month, 1682. viz. G. Whitehead has sent me one of his Books, &c. I was asked by an honest-Friend, If he was not a Jesuite? I answered, Nay, it is not solid enough for them to own, especially when they write to a solid People (with more Reflections in her Name.)* And then, to defame me, he infers, viz. *Thus it appears, how long the honest sort of Quakers have taken G. W. to be little better than a Jesuite, and my Cousin Docwra was of the same mind too, else she would not have given me her honest Friends Judgment, p. 25. I leave A. D. to answer for her self in this matter, she knows me better.* But for this Defamation, of being little better than a Jesuite, thus insinuated against me by *F. Bugg*, he is Accountable, as he is for his ~~False~~ Condemnation and Pillory, forged against us under the Pretence of Perjury, and as a Pack of Perjur'd Persons; making no Conscience

how

how Criminal and Scandalous he renders us, and highly defames us. But I challenge him and his Abettors, to manifest and produce those many of our Hearers, of the honest sort, who either begin to think, or have taken G. Whitehead to be little better than a Jesuite: Let him bring forth and manifest that honest sort of Quakers, that so think, or have taken me to be such an one; for I utterly deny the Accusation, as a false Asperision and Defamation. As I also testifie against his other Calumnies, as these following, viz. That G. W. can vindicate or excuse any Blasphemy, Idolatry, Contempt of the Scriptures, Contempt of Magistrates, of the Ministry, the Person and Sufferings of Christ, &c. p. 26. I am not conscious to my self of any such Vindication or Contempt, but have often testified the contrary in publick, both in behalf of the holy Scriptures, Magistracy, Christ's Ministry, his Person and Sufferings; and abundantly answered the same in Print. Wherefore (F. B.) repeat these foul Slanders no more.

'Tis a wonder F. B. should so much, by Insinuation, endeavour to represent G. W. like a Jesuit, or little better, and yet upbraid him, as one so Illiterate, that neither writes true School-Learning, nor one Page good Grammar-English, as well as some part meer Non-sense (i. e. in Jacob found in a Desert Land.) Yet he will not call him Fool, nor yet nothing of a Schollar, for perhaps he might be then enter'd in his Accidence, p. 30. Thus F. B. upbraids and detracts against G. W. but to exalt his own Endowments, as having both a Competency of Learning, and Judgment afforded him to deal with the Quakers (p. 30.) 'Tis a wonder I should be such a Proficient in Learning now, as to be compared to a Jesuit, seeing I never went to Learn at School, since the time I writ that which he deems so foreign to true School-Learning, or good Grammar-English; although I learned a considerable time after I enter'd my Accidence. But I am sure, all his Writings are not true Syntax, nor true Concord, but sometimes both Person and Number confounded. But how comes F. B. such a Proficient in his Competency of Learning now? When in his New Rome Unmask'd (in his Apology) he more submissively confesses thus, viz. I am not accomplish'd with Parts and Learning sufficient to grapple with such Scholars, as are some of the Chieftains of the Quakers.

Against some others of his silly Detractions, please to read the following Certificate, viz.

"Whereas Francis Bugg, in his *Pilgrim's Progress*, printed 1698. Page 32. after a contemning and detracting manner against George Whitehead, hath these Exprellions, viz. *You came from Penury to Plenty; from Labour and Toil, to Ease and Pleasure; you came from your Father's poor Cottage, which I have been told by them that saw it, that it was not worth 50 s. to Houses worth 500l. And in his Quakerism Exposed*, printed 1699. he also saith, *Do Gentlemen live in a poor Cottage, standing on Mud-Walls, not worth 50 s. as G. W. did; as I am credibly informed by a Person of Note that saw it?—We, whose Names are hereunto Subscribed, do Certifie the contrary to this Information of F. Bugg's; namely, That we have been Lodged, and kindly Entertained, both Horse and Man, at the House that was George Whitehead's House (the Father of this George Whitehead) at Sunbigin, in the Parish of Orton, in Westmorland, from whence his Son, the said George Whitehead came, and where his own Sister Ann Pratt, and her Husband and Family do now Reside; and the House is a Large, Substantial and Commodious House, after the manner of that Country, and of Stone-Walls; and no such thing as Mud-Walls pertaining to it: Neither do we know of any Houses standing on Mud-Walls in those Parts, being greatly replenish'd with Lime-Stone and Quarries, meet for strong and durable Building, both for their Mansion-Houses and Barns; and therefore no need of Mud-Walls for their Buildings. And also, that the said George Whitehead's Kindred and Relations, and the Families from whence he came, were and are generally People well Esteemed of, and of good Reputation, as we have understood; and he well Educated, and needed not be expos'd to Penury or Want, either when at his Father's House, or when he was put to Board and Free-School in Cumberland, as (on credible Information) we verily Believe.*

Joseph Baines, George Knipe, John Thompson.

I do not think it worth my time to repeat or answer all his Detractions, Aspersions or Calumnies against my self; however I'm sure, he wrongs me, in rendering me a Covetous, Worldly-minded Person, as none exceeds, p. 32. and our Ministry the Chargeablest this day in England, (but to come off here, he says) to some particulars. But to what Particulars they exceed all other Ministries in being Chargeable, he instances only himself, viz. *That the Ministry of the Quakers has cost me*

as much in Three Months time, nay, much more, than the publick Ministry have cost me this Fifteen Years (p. 24.)

I do not know what Account he keeps of the Charge our Ministry has put him to; yet I do not believe, his Hospitality to any of them made him either Break or Fail in the World: However he is very apt, not only to sound a Trumpet of his Hospitality, but also to upbraid such as he has afforded any Entertainment at his House, in the time of his Prosperity, among the People called Quakers; as he upbraided me in Print, with his Entertainment of me: To which I gave him this Answer, "As for being Fed at F. B's Table, I think 'twas not very often, whether Three or Four times I remember not (which was but seldom in 25 Years time) and I suppose it was not without some Invitations by him. Didst not thou F. B. invite me to thy House sometimes? Surely 'twas not then intended to upbraid me in Print with feeding at thy Table; thou wast then more a Man, and of more Civility. 'Tis pity thy Conversion to the Priests and Levites should so much deprive thee both of Compassion, Natural Affection, and Civility! However, since 'tis thy pleasure thus to upbraid Me, I offer thee reasonable Satisfaction; let me have a true Bill, how oft I have fed at thy Table, and what each Meal comes to (according to the usual Rates of Ordinaries) and I will pay it, or cause payment to thee, God willing. How much less the publick Ministry has cost him these 15 Years, (that is, since his Conformity) as 'tis a Question, so there may be a Fallacy in it, in that some of his Ministers have been some of his Benefactors, and given him considerable Sums of Money (as we have heard) since he fail'd, and got the Bishop's Certificate (to go a begging withal) 'twas not likely the publick Ministry should be Chargeable to him, when he has prov'd Chargeable to them; I doubt, more Chargeable than Judas was to the Chief Priests. And pray what has the Publick Ministry cost him these 15 Years time, since his turning to them? May not his Gain by them overballance all that Cost suppos'd, if ever they put him to any all that time? But is it not to be suppos'd, that the great Joy of some of them, over such a Convert, or Proselyte, might save him that Cost or Charge, which otherwise they might have put him to, under such a Chargeable Ministry?

His Perversions, Lyes, Calumnies, Sarcasms, cruel Mockings, Boastings, frequent and manifold Repetitions of the same things, idle Romances, and gross Forgeries, are so numerous, both against Meetings and Per-

sons

Sons (and particularly against our *Second Days Meetings*, Chap. XI. which, he falsely saith, all Books Printed and Re-printed pass the Tryal of, &c.) that I design not to spend much time in the Recital of them, or to trouble my Reader therewith; but to take notice of a few more of his *Abuses* and persecuting *Invectives* in this Treatise.

P. 48. He blasphemously brings the *Pope of Rome*, and the *Quakers Light* (as he scornfully calls it) in their Body assembled in Council, in Comparison, so as to be suspected to undermine the Government, but the latter most dangerous, and thereupon ought to be prevented from holding such Councils (as he saith.) And also p. 55, 56. against our *Monthly and Quarterly Meetings* he inveighs bitterly, insinuating, *What need there is to suppress these Meetings; that* (he falsely saith) *thus alienate the Obedience of the Subjects from their lawful Sovereign, and his Laws, &c.*

Here he shews his persecuting Spirit of Envy and Reproach against our peaceable innocent Meetings, which are for the Exercise of Christian Care, and promoting the Practice of pure Religion, Love and Charity; according as is fully explained in my Examination (of the *Three Norfolk-Priests two Books*) Intituled, *Truth and Innocency Vindicated*, p. 39, to 44. & p. 66, 67, 68.

In his Chap. X. he undertakes to Treat of the *Quakers Six Weeks Meeting* in London, falsely charging the same with *Pernicious Consequences*; of which Meeting he saith, viz. *This Six Weeks Meeting of theirs is chiefly to Consult about, and defend their own Members throughout the Kingdom of England, and Dominion of Wales, from the Penalties of certain Laws, &c.* 1. *This Meeting of theirs is one of the most Ancient Meetings for Government, and is made up of chosen Men amongst them, expert in the Laws and Customs of the Nation, well skill'd in the Courts of London and Westminster, and other his Majesties Courts of Records, &c.* p. 65.

Herein F. Bugg has grounded his Chap. X. upon false Suggestions, which he is very apt to make (as he has stuffed his Chap. XI. against our *Second Days Meetings*, with abundance of false Stories) For 1st, Our *Six Weeks Meeting* in London is not a Meeting of such Import, to Consult such Defence, as he relates. 2^{dly}, Neither is this Meeting one of the most Ancient Meetings for Government, neither is it made up of Chosen Men, for many Sober Women are also concerned in it: Therefore this History-Writer is greatly out in his Calculation, and thus

thus foolishly runs on to form *History* upon false *Suggestions*, unjustly to make our innocent *Meetings* Obnoxious to the *Civil Government*.

Upon which *Falshood* he further goes on, pretending to shew, how our *Six Weeks Meeting* is *Authorized* by an *Anniversary Epistle*, printed 1693. which he recites part of, in which Recital of his, are these words, viz. "And being sensible of the great Care of "the [*Six Week*] *Meeting* for *Sufferings*, still leave it to the said " *Meeting* for *Sufferings* to continue their Care, &c. p. 66.

Obf. Thus he runs on headily in his *Falshood* and *Forgery*; for the words [*Six Week*] are not in the *Yearly Epistle* and place quoted by him, of 1693.

To his often quoting *William Rogers* against us, and against me in particular, as if he were of great *Authority* with him, I shall say little now, but am sorry, for *W. R.*'s sake, that ever he ministered such occasion for such a persecuting *Apostate* (as *F. B.*) now to glory in against us. However I have cause charitably to hope, that *W. R.* is now of a better *Mind* concerning us, than to put any such *Weapons* again into the hands of such *Implacable Persecutors*, as *F. B.* and his present *Abettors*, or now to compare us with *Rome*, or deem us *Rome's Sister*, &c. as p. 57.

And his *Commendation* for *G. Keith*, and quoting him so often against us, and upbraiding *G. W.* with what he wrote lately to him, that *G. W.* could further expose him, &c. p. 36. I say *F. B.*'s *Commendation* will add nothing to *G. K.*'s *Reputation*, nor redound to his *Esteem* in the Eyes of any *Sincere*, *Consciencious Friends* among us, or *Friendly People* towards us. But his intimacy with *F. Bugg* and some *Envious Priests*, and *Confederacy* with the *Author* to *The Snake in the Grass*, shew how readily he can close with any *Inveterate Adversaries* against the *People* called *Quakers*; which tends to verifie that Proverb,

Noscitur ex Socio, qui non cognoscitur ex se.

There is one remarkable and severe *Quotation*, which *F. Bugg* seems to *Summon* me, as the *Author* of—viz. *Combs, smooth George*, I have seen another of your Books, wherein you say, p. 52. Some of *The Presbyterian Non-Conformists Preachers* are fled beyond Sea; others lurk in Corners here and there, and keep private *Conventicles*, where many times they *Preach Sedition* against their lawful Prince, by *Instigation* of whom, that *Insurrection* hapned in 1666. Again, p. 53. And some of them have
printed

printed Books in Defence of the Lawfulness of making War against the supreme Magistrates, &c. Again, p. 23. And how many Garments were rolled in Blood, by the Instigation of the Presbyterian Teachers, the whole Nation was a Witness; so that many Thousands were made Widows and Fatherless by that War, they stirred up the People unto: P. 54. And in very Truth, the Presbyterian Church will never be able to purge her self of the Iniquity of Killing many Thousands in the Three Nations, by the Occasion of a most Bloody War, rais'd up through the Instigation of the Presbyterian Teachers, &c. (p. 81.) On which he quotes in the Margent, *The Way cast up*.

Now, pray observe his Fallacy in this Quotation: He names not the Author of the said *Way cast up*; but calls, Come, smooth George, I have seen another of your Books, &c. So that the Reader, that knows him not, may take it to be G. Whitehead's: And this looks like a Fallacious Design to incense the Presbyterians against me. He was loth to tell them, his beloved Friend and Associate George Keith was the Author thereof (as indeed he was) and of all those severe Charges against the Presbyterians, &c. in it; for I have the said Book (entitled, *The Way cast up*) by me to shew. Now F. B. how much Envy and Revenge so ever thou hast conceiv'd, and long since harbour'd against me, thou may'st be horribly ashamed of this thy fallacious and deceitful Device and Dealing against me, when 'tis thus evidently detected. I would ask thee, (Francis) Didst thou shew G. Keith this Passage, which thou hast cited out of his *Way cast up*, before it was printed? And if thou didst, did he approve of thy thus exposing it in Print in this Form thou hast done, without letting the World know who is the Author of the said *Way cast up*?

Again, it is a manifest Falshood, That they (i. e. Quakers) will not pray for King William III. p. 79. And again, That they refuse to pray for King William III. p. 80. And the Reasons he gives for this Lye, are: 1. Unless they make them Justices, or Commanders. 2. If he would not stand by and support Quakerism, &c. The contrary is well known; for K. William and the Government has been often prayed for among us, as well as the preceding Kings; though F. Bugg has often had this false Accusation against us, thereby designing to make us Offensive, contrary to the Primitive Christians Practice, Of making Supplications, Prayers, Intercessions, and giving of Thanks for all Men, for Kings, and for all that are in Authority; that we may lead a quiet and peaceable Life, in all Godliness and Honesty, 1 Tim. 2. 1, 2.

That

That many of the People called *Quakers*, both Ministers and others, drew up a Paper against Hellish Plots, and Traiterous Conspiracies, as Works of the Devil and Darknes, even since the late *Plots* against the present *King* and *Government*, as well as against all *Plots* and *Conspiracies* in the time of the preceding *Kings* Reigns, may be truly declared; though, like a furious Incendiary, *F. B.* eagerly endeavours to stir up *Jealousie* in the *Government*, not only against particular Persons, but against Us, who are (and I hope, ever shall be) a People Innocent and Quiet in the Land, whatever mischievous Devices are, by such Incendiaries and wicked Ones, devised against us. Only he has done us some Right, in reciting the Ancient Testimony and Principle of the People called *Quakers* renewed, with respect to the *King* and *Government*, *Against all Plotting-Conspiracies, and contriving Insurrections, against the King or the Government, and against all Treacherous, Barbarous and Murderous Designs, as Works of the Devil and Darknes*, &c. p. 93.

But *F. B.* has devised a false Information again, *That at their Second-Day Meeting, March 23. 1695. their Teachers assembled together, and no doubt, great Consultings there were, and particularly about these words, Lawful and Rightful King*, p. 92.

What Ground has he for [No Doubt] in this Case? I know no such Consultings among our Teachers, or that they assembled together to consult about those words. Thus *F. B.* vents his own false Imaginations, to expose us to the Displeasure of the *King* and *Government*, if he could. But, thanks be to God, *F. B.* and his Confederates are disappointed of their invidious Designs and Ends. And suppose the Name of *King William* was not mentioned in the said *Testimony*, (yet in p. 95, 96, it is twice mentioned in another, as 'tis recited by himself) and there is enough in it to shew, that *King William* was really intended, particularly in these words, *viz.* "And we sincerely Bless God, and are heartily Thankful to the King and Government for the Liberty and Priviledges we enjoy under them by Law; esteeming it our Duty to be true and faithful to them. Whereby we could mean no other *King* than *K. William III.* because no other *King* confirmed to us that *Liberty* by *Law*, which now we enjoy, as that of our *Consciences*, in the free Exercise of Religion and Worship, as we are perswaded of God. However this *Toleration* and *Liberty of Conscience*, legally Confirmed, appears greatly grudged by our *Persecutors*, such as *F. Bugg*, and a few *Priests*,

who are his *Abettors*. For in opposition thereunto he assumes the Boldness to promote in *Print*, an *Abstract of Two Letters from Two worthy Clergy-Men* (as he calls them) to their Acquaintance in the City, wherein (as related by him) is this Passage, viz. *I pray God open the Eyes of our Governours, and cause them to take into Consideration this too much and too deplorable, unlimited and unbounded Toleration (especially as the Quakers both claim and use it) which, notwithstanding all the Care and Indefatigable Labour and Pains of the Watchmen of Israel, will certainly (if not timely prevented) be the Overthrow of our Church, and Christianity it self, &c.* p. 84, 85.

Was it not a piece of Insolent Confidence, to expose this in *Print*, and thus openly to oppose the *Liberty granted and legally Confirmed by the King and Parliament*, and thus to render our Governours Blind in allowing it, and praying God to open their Eyes, &c. and inveighing against this *Liberty*, as too much and too deplorable, unlimited and unbounded? Are not these bold *Aspersions*, reflecting on the *Wisdom and Conduct* of both *King and Parliament*, to term the said *Liberty* *Deplorable*? &c. But why so? The *Watchmen* are afraid it should be the *Overthrow of their Church*; they should rather have said, *Of their gainful Trade*: For their former *Severities and Persecutions* against *Conscientious Dissenters* (which now it seems some of them would have renew'd again) have been more *Prejudicial and Injurious* to Them and their *Church*, than ever either the *Toleration* was, or any *Moderation or Lenity* shewn by the more *Moderate* among them; there being many now ashamed of *Persecution*, that were formerly concerned in it.

To his Accusing me with *Malice*, and calling me *Mercenary White-head*, (p. 98. Margent.) This is like the rest of his scornful, abusive and false *Detractions*: But I shall not need to insist much further on *Bugg's Abuse* and gross *Scandals* cast upon Me, and many of Us, to Reproach the People called *Quakers* with his invented *Figures*, as that of a *Pillory*, *The Quakers Synod*, and his *Cage*, to represent us among every *unclean and hateful Bird*, as in *Babylon*, with 34 Names in it, set cross-wise, p. 130. (the greater part of them being deceas'd) which *Cage* he has in many of his Books: Which is all sorry Stuff, meer idle *Mockery*, *Contempt* and *Folly*, and is Contemptible in the Eyes of every *Serious, Religious Reader, and Sober Spectator*. And he is in the very Way himself, to be left in the *Cage of every unclean and hateful Bird in Babylon, the Habitation of Devils, and Hold of every foul Spirit*; which he unjustly applies against us. It

It is a loud and horrid *Calumny* to say, *That we are in a most Damnable Plot against the Christian Religion*, p. 166, 167. When we seek daily to promote it, in its Purity, both in *Faith and Practice, Life and Conversation* : For it stands not in empty Talk, and barren Profession. And as foul a *Calumny* it is against the People called Quakers, *That such Hellish and Damnable Plot is the main Business of their whole Body, in their Convocations, both in their Monthly, Quarterly, Six-Week, Second-Day and Yearly Meetings, which (he saith) ought to be taken Care of, at least Inspected,* p. 168.

The Poor among us, if they understood these his wicked *Invectives* against our said Meetings, might see cause to Exclaim against this *Incendiary*, for seeking to *Incense the Government* against those very Meetings, wherein our Poor are taken Care of ; as in the most of the said Meetings.

And as for the Growth of what he calls *Quakerism*, which he excites all Christians to take Care of, he undertakes to prescribe Methods to prevent it : Wherein he presumes to dictate to Authority such Restrictions and Limitations, as he and his Two or Three Norfolk-Priests have aim'd at, in Soliciting their late Petitions to the Parliament ; and yet Hypocritically pretends, he would not have us persecuted ; he would not have the Government fall upon us to destroy us ; no, by no means, he would not be understood so : For (quoth he) this I solemnly declare in the Fear of God, and as I hope for Mercy at the great Day of Account, when both they and I shall appear before the great Tribunal, I do desire neither ; (i. e. Fire from Heaven to consume them, nor the Government to fall upon them, &c.) I would not have a Hair of their Head hurt, p. 169.

Has not F. B. here made a great Asseveration, *As he hopes for Mercy, &c.* to shew himself thus demure and innocent towards the Quakers ? No, he would not have a Hair of their Head hurt. And yet bitterly Asperse their Convocations, or Meetings, Monthly, Quarterly, &c. as if their main Business were for carrying on a hellish and damnable Plot, consequently to be suppressed. O horrid Falshood, Hypocrisie and Envy, that a Person should thus presumptuously Swear, with Imprecation included, *As he hopes for Mercy at the great Day, he desires not our Destruction ; he would not have a Hair of our Head hurt ; yet would have our said Meetings put by, which are to promote Christian Charity, and the Exercise and Practice of pure Religion and Christianity, (and wherein we have Divine Worship also) and yet he reckons Suffering the ready way to increase them, (i. e. the Quakers) for they*

glory in nothing more (saith he) than to be thought great Sufferers, (p. Ibid.) So that he pretends to be against that Cause: No (saith he) let them have Liberty in their Licens'd Meeting-Houses, to preach, pray, and exercise their Talent, equal with others, if the Government think fit, (p. Ibid.) So that these are no Meetings to carry on any horrid Plot; they are Licens'd Meeting-Houses to preach, pray, and exercise our Talent in. But F. B. does not think fit we should have our *Monthly, Quarterly Meetings, &c.* though they be in the same Meeting-Houses, and have both Preaching, Praying, and Exercising our Spiritual Talent in them; as also our Care of the Poor, Fatherless and Widows: But F. B. will have the *main Business* in these to be the carrying on of a bellish, damnable Plot against Christ and Christianity, &c. consequently the Quakers to be limited only to Preaching, Praying, and Exercising their Talent in their Licens'd Meeting-Houses; at this rate our Poor must starve, and our Christian Profession be scandaliz'd by any loose and disorderly Walkers, and false Pretenders to it, without Reprehension: No Care nor Christian Discipline in such Cases to be exercised, if no Meetings may be allow'd for these good and necessary Ends. And I dare say, he wrongs other Dissenters, in saying, *This is all they desire or expect, namely, Liberty in their Licens'd Meeting-Houses, to Preach, Pray, and Exercise their Talent;* for I am perswaded, many of them are so Conscientious, as to allow the Extent of Religious Exercises to Practice Acts of Charity, Discipline and Order among them, as well as in Preaching and Praying, &c. Again, in his Pretence to let us have Liberty equal with others, he appears very Insincere and Contradictory to himself: For p. 171. he dictates this Restriction for a *firm and lasting Cure, To admit each Congregation of Quakers to have their Teacher, or Two, if One will not do;* and likewise, *that those Teachers may attend only their own Flock, and not to range all the World over; at most, not above Five or Ten Miles, to hold forth, &c.* Thus he dictates to Authority for Restrictions to be put upon our Ministers, not only to confine them to several Congregations, but also from Travelling in the Work of the Ministry above Five or Ten Miles (somewhat like the *Oxford-Act*, upon which many suffered Imprisonment for six Months, &c.) So that this presumptuous Dictator's Work still tends to renew Persecution, and to confront the Liberty of Conscience already Graciously Granted by the King and Government. And I don't believe, that other Dissenters from the Church of England are contented with such Restrictions

Restrictions as *F. Bugg* has dictated in this Case, viz. *That their Ministers should at most not Travel above Five or Ten Miles to Preach*, as he would insinuate, (p. *Ibid.*)

His dictating to *Authority* against us, to *stop the Growth of Quakerism*, (p. 169, 170, 171.) appears empty, silly and boasting, as well as envious and interfering with the Liberty granted. For as one swelling in his Pride and empty Boasting, *First*, (he saith) *Let G. Whitehead, and some other of the Quakers chief Leaders, and Fr. Bugg, be summon'd by Authority to Appear*; as if he were such an Eminent Champion, that none were fit to appear to meet him, but some *Chief Leaders* (as he calls them.) One would think the Man should be ashamed of such Dictating and Boasting; as also of his Challenging of *G. W.* and others, when he knows in his own Conscience he has been so often detected of horrid *Falshoods* and *Forgeries*, particularly in that part of my Charge against him, (which he leaves out in his Challenge) viz. "That in his late Book, *New Rome Arraigned*, "he has forged notorious Lyes in other Men's Names, to ridicule, "defame and scandalize divers Citizens of *London*, and Men of good "Repute; condemning them also to the Pillory, as *Perjur'd Persons*, "in his pretended *Trial*, in a way of Judicature, unwarrantably "acted by himself, &c. as 'tis charg'd in *Quakers Vindication against F. Bugg's Calumnies*: Which part of the Charge he skips, and is afraid to touch with it in his Challenge: And the other part of his wronging the People called *Quakers*, both in Charge, Citation and Observation, is abundantly prov'd against him, not only in that Sheet, but in other Answers of mine; and therefore his Cracking, Vapouring, Boasting and Challenging, looks most silly and insolent, and deserves to be slighted and contemned by all Peaceable, Serious and Religious Persons. His *Norfolk-Priests*, who abetted him, have greatly labour'd to acquit themselves from being the Challengers of our Friends, and labour'd to cast the blame of *first Challenging* upon the *Quakers* in *Norfolk*, as if it were a Crime to Challenge; but let them read what an insulting, vapouring, daring Challenge their Tool and Agent *F. Bugg* makes in his *Appendix*, (p. 171, 172. Taunting against the *Quaker Teachers* (as he calls them) viz. *You may Challenge them long enough, but cannot get them out of their holes; they see and know they are discovered, this makes them timorous; Fearfulness surprizes the Hypocrite, &c.* p. 171. And, *The way to deal with such cunning Sopsifiers, G. W., &c. is, still to pursue them with Challenges,*

Challenges, to call them into the Field; and thereupon I will pitch my Standard here, in behalf of the Christian Religion, and Protestant Profession, against Quakerism, head and tail, &c. and let us **Dispute** it out fairly, and above Board; and thereupon I shall renew my Challenge, and let it stand here as a Monument of the Quakers Cowardise and Self-condemnation, &c. p. 172.

Now F. B. may'st thou not be ashamed, thus to brag and vapour, and thus basely to fling Fearfulness and Cowardise upon us? What Earnings didst thou make in our late Discourse before the Bishop of Norwich, and Four Members of Parliament, at the Bishop's House, near Fame's Square, Westminster? Do'st thou not remember how soberly thou wast answered, both by me and the other two Friends present? And how I discovered thy repeated Falshoods, Forgery, Deceit and Wickedness, in divers matters wherein thy Quarrel much depends against us? And how thou wast confounded, when Matters were closely urg'd and argu'd upon thee, both about the Holy Scriptures, and thy charging the Quakers Prophets with giving Witness to G. Fox instead of Christ, and calling him (G. F.) the Branch, the Star, the Sun of Righteousness? &c. Which notorious Falshood often charg'd upon thee, thou could'st never produce Proof for, though thou hast often repeated it against us after an insolent manner; as in p. 121. and as thou hast partly done, by way of Question, in this thy Pilgrim's Progress, p. 135. viz. *Do they not all agree in the main, That G. Fox was the Quakers Branch and Star, yea, their All in All; the Bottom, and Corner, and Top-Stone of their Building?*

Answer. We deny any such Agreement; and thou couldst never yet prove it; nor hast thou shewn us any Book of ours, wherein G. Fox is so called or esteemed by us, no more than thou canst prove, that the Quakers speak so contemptuously of the Scriptures, as to call them *Beastly Ware*, &c. which old refuted Lye thou hast again repeated over and over, (p. 172, 173.) as also, that they say, *The holy Scripture is Carnal, Dust, Death*, &c. as in thy *New Rome Unmask'd*, see Cr. 6. p. 78. And also thy fictitious Sermon, which again thou falsly termest *George Whitehead's Sermon*, p. 168. wherein thou hast grossly abused and belyed him and W. B. and profaned the Sacred Name of God, (with other Abuses and Defamations) as it was evinced before the said Bishop of Norwich and Members of Parliament, to thy shame and confusion. What Ground hast thou then

then to Boast of our being Timorous to meet thee? Or to Accuse us with Cowardise? I told thee there before them at the Bishop's House, That I would not go over the Door-Threshold to meet thee, nor spend so much time then in Discourfing with thee, if it were not for their Sakes and Information, who were present, (i. e. the Bishop and said Members of Parliament.)

Thy dictating lastly, *That they* (i. e. the Quakers) *may not be permitted to teach School publickly*, (p. 171.) This still shews a Spirit of Envy and Persecution in thee, like those Papists that would not suffer Protestants to Educate their own Children, or to discharge their Duty, as Parents, towards them, according to their Consciences. Thy many bitter *Invectives*, and false *Clamours*, against us, as also thy ambitious, presumptuous way of *Dictating* to the Government, to *Incense* them, does all bespeak a foul Persecuting Spirit in thee, and that thou art fallen, and caught in the Cage which thou hast feignedly formed a *Figure* of, unjustly to represent the State of those Persons, whom thou hast defamed and branded therewith.

As I am not bound to trace all thy numerous *Lyes*, *Calumnies* and *Perversions* in thy *Pilgrim's Progress*, (not herein touched) so I therefore refer the Reader to other *Answers* of mine extant in *Print*, Entitled as followeth:

1. *Judgment Fixed*, Printed 1682. Chap. 7. from page 203, to page 259.
2. *The Quakers Answer to a Scandalous Libel*, stiled, *A Letter to the Quakers*, in 1690. One half Sheet.
3. *Innocency against Envy*, 1681. Two Sheets and a half.
4. *The Contentious Apostate, and his Blow Refelled*, 1691. Four Sheets.
5. *The Contentious Apostate Recharged*. One Sheet.
6. *A Charitable Essay, in order to Allay the Out-Rage of a Contentious Apostate*, 1693. One Sheet.
7. *The Quakers Vindication against Francis Bugg's Calumnies*, 1693. One Sheet.
8. *Innocency Triumphant, over Insolency and Out-rage*, 1693. Five Sheets.
9. *A Just Enquiry into the Libeller's Abuse*, 1693. Two Sheets. Which Answers much of Bugg's Stuff, though that has not his Name.

10. *The Counterfeit Convert, a Scandal to Christianity*, 1694. Six Sheets and a half.
11. *An Answer to Francis Bugg's Presumptuous Impeachment*, 1695. One Sheet.
12. *A Sober Expoſtulation with ſome of the Clergy, againſt their pretended Convert Francis Bugg, his repeated groſs Abufe of the People called Quakers*, 1697. Twelve Sheets: In Answer to ſeveral of his Books.

Now, Reader, whoever peruſes theſe Books, or but Six or Seven of the laſt of them mentioned, and compares *F. Bugg's* Books therewith, may find that they contain full Answers to his principal Objections, frequently repeated in his Books againſt us; and what chiefly concerns Doctrine is comprehenſively Answered in the 6th and 7th, viz. *A Charitable Eſſay*, and *The Quakers Vindicated*; which, though but one Sheet a-piece, I could never yet find any Reply to either, from *F. Bugg*. And the 8th, i. e. *Innocency Triumphant*, is ſo plain a Diſcovery and Confutation of his Forgeries, Perverſions, Falſhoods, and notorious Self-Contradictions, that the ſame is made obvious to every Impartial Reader. So that our *Innocency* ſtands ſtill *Triumphant* (in Chriſt Jeſus) over our Adverſaries Outrage, Boaſting, Scorn and Contempt. Glory to our God, and to the Lamb, who ſhall have the Victory, and Reign in Glory, and Triumph for Ever and Ever.

o
o
e
s
e
c
d

A



A Brief Answer to Francis Bugg's late Book, falsly stiled A Modest Defence, &c.

HAVING trac'd and observ'd the numerous, bitter and accumulated *Calamities*, in the said pretended *Modest Defence*, and in many more of the same *Author's Books, Scurrilous Pamphlets and Fictions* against the peaceable People called *Quakers*, to incense the *Civil Government* against them; and he being therein often *Refuted*, I am concern'd herein to take notice only of a few of his notorious *Abuses, Misrepresentations and Perversions*, viz.

1st, In his *Dedication to the High Court of Parliament*, (p. 10.) he tells them; *The Quakers tell you, They own the Scriptures to be given by Divine Inspiration, but mean not a word of it, like other Christians.*

2^{dly}, *They tell you, they own a Scripture-Trinity, but mean not a word of it; and that Your Honours will find it as difficult a thing to gain the true Meaning of the Quakers, touching the Divine Authority of the Holy Scriptures, and their Belief of a Scripture-Trinity, as Constantinus the Emperor found it in the Examination of Arius, the Heretick, to get his true meaning, touching the Faith of one Substance.* And he would have them believe, *The Quakers are such Enemies to the holy Scriptures, as that they say, It is a rotten Foundation, Ibid. p. 14. And that with them it is Beastly Ware, &c. part 2. p. 29. And that they render the holy Scriptures to be of no more Authority than AEsop's Fables, part 3. p. 40.*

Such abominable *Falshoods* this *Incendiary* presumes to Dedicate and Present to the *Parliament*, expressly contrary to our sincere and publick *Confession to the Divine Authority of the holy Scriptures*, as *Eminently given by Divine Inspiration; and our Estimation and Preference of the Bible to all other Books extant in the World; though many of them may be given by a Degree of the same Divine Inspiration, yet the holy Scripture, contain'd in the Bible, have not only the Priority, but more Eminently and Signally Confirm'd by Divine Authority, more Comprehensive, and more Generally accepted, than other Books or Commentaries thereupon; the holy Pen-Men of the Scriptures of Truth having also a higher Degree of Illumination and Inspiration, in many things, than other Writers in after-Ages: And Christ himself, whose blessed Testimonies are from him Recorded, received the Holy Ghost or Spirit not by Measure, but in Fulness; and to be*

sure, we are bound in Conscience highly to prefer the *Authors of Holy Scripture*, i. e. *Christ, his Apostles and Prophets*, above our selves, or any other *Writers whatsoever*; therefore we have cause to allow the *Bible* the *Preferance* (as well as *Priority*) before other *Books*.

But our embittered *Adversary*, to render us the said *People* Incredible, or not to be Believ'd, and such a difficult thing to gain the *Meaning* of the *Quakers*; he thus treats us with his wonted *Courts of Defamation and Calumny*, giving this pretended *Relation*, viz. *That the honest Quakers* (for some such there are amongst them) *have suspected G. Whitehead to be a Jesuite, at least like them*. This *Witness* is true, (*quoth F. R.*) *Pref. p. 18.* And farther, he proceeds with this *Outcry*, viz. *By which Evidence we may know, that the Quakers, like the Christians, were always Lyars, evil Beasts, slow Bellies; but not only so, but Lyars, Forgers; and, to speak comparatively, Knights of the Post, Jesuits, and dangerous to the Government, &c.* *Pref. p. 19, 20.*

Thus furiously he runs on, and clamours, like one without Fear or Wit; he is Accountable for such odious *Defamation*; and the Righteous Judge of all (I doubt not), will rebuke him for such his Folly and Outrage. He strives, in his *Persecution* against us, as if it were for Life, even for our Lives, in not only defaming *G. Whitehead* for a *Jesuit*, but the *Quakers* in General; and yet some of them *Honest Quakers* too: Such *Confusion Envy* produces. But who these *Honest Quakers* are, that suspect *G. W.* to be a *Jesuit*, at least like them, we are to seek; he tells us not who is his true *Witness* in this Case. *G. W.* utterly denies the *Defamation* against himself, and the rest of his Friends, called *Quakers*; being known to be as wholly and absolutely Averse to *Papery* as any *People* in *Christendom*, and more than all *Persecutors* whatsoever; *Persecution* being a principal Prop and Pillar of *Papery*, commonly raised by such Clamour and Outrage, as, *Away with them, Hereticks and Schismatics, they are Seditions, and dangerous to the Government; and then Imprisonment, Harock, Exile or Death, must follow, &c.*

To his other odious *Calumny*, viz. *That the Quakers Church agrees with the Papists, That our Bible is a Broken-fac'd Book, an unjust, corrupt and perverse Bible*, part 1. p. 4.

Oh Horrible! The righteous Lord rebuke this Lying Spirit, which possesses this Poor Creature! How like a furious Incendiary, in his boundless Outrage, does he Defame, and most unjustly Asperse the Innocent! Are not the *Bibles* we frequently use in our Houses and Families, the same used by other Protestants, and allow'd by Authority?

Pray let this be observ'd, and farther inquired into, that the notorious *Lye* of this *Adversary* may more manifestly appear to the World, to his own and his Abettors *shame and disgrace*.

And as I have often urg'd plain Proof from him, that the *Quakers* call the Scriptures *Beastly Ware*, but never yet could obtain it: So I now demand Proof, that they say, *The Scripture is a rotten Foundation*, as before (*Dec. p. 11.*) For Proof of this *Lye*, he has quoted a little Pamphlet, or Book, which he has rak'd up and Reprinted, Entitled, *Ishmael and his Mother cast out*, (first printed in 1655.) Upon the Margent, on the 14th page, he repeats the same gross *Lye* again thus, viz. *The Holy Scriptures, they say, are a rotten Foundation: This is their ancient Testimony, from which they have not varied: This is P.B.'s Annotation against the People called Quakers; but where is his Proof still?* 'Tis upon these words, viz. *With the Light thou art seen to be a Wrestler of the Scriptures; and thy rotten Foundation being ready to fall thee, &c.* Here is no such word, as the *Quakers* saying, *The Holy Scriptures are a rotten Foundation*; but the contrary, viz. *Against that Adversary for Wrestling the Scripture, and that he was judged thereby. And that the Scriptures of Truth proceeded from the Life and Power of God, were spoken by holy Men, as mov'd thereby; as also, a true Declaration of God, the Words of God, who with his dear Son Christ Jesus, and Holy Spirit, and the Baptism thereof, are also connect'd in the said Book quoted; but falsely noted on the Margent, as before, quite contrary to these Confessions unto the Truth, and Divine Authority of the Holy Scriptures.* They that writ the said Book, *Ishmael*, &c. did judge that pretended Pastor, S. Townsend (their then *Adversary*) neither to be built upon Christ, nor upon the holy Scriptures, and that therefore neither of them was his Foundation, but a Spirit of Enmity, when he enviously writ and aspers'd those of us, that were then Prisoners for Conscience sake in *Notwich Goal*, which was in the Year 1634, being 45 Years ago. He then, more like a base Incendiary, than a Minister of Christ, with his envidious, defaming Pamphlet, did Persecute us by Reproaches, to add Affliction to our Bonds, which then were severe, and we under Hardship in the depth of Winter, wherein my self (with the rest) had my share: Though I then was but weak and young, being but about 18 Years of Age, yet was in my Heart truly tender and sincere to God, and his Presence often felt to strengthen me in that and divers other hard Imprisonments (in *Cromwell's* time) and by his Special, Divine Providence, I was supported in his Work and Service, blessed be his Name for

ever ! Who also hath made me to Triumph in Christ, over *Reproaches* and *Aspersions* of *This*, and all other my most Implacable *Adversaries*. *F. B.* may think, he has found out a deadly *Weapon* against me, by his raking up, and reprinting the said *Ishmael*, &c. (printed in 1655.) But he does very ill, and very disingenuously, in upbraiding me and my *Friends*, with some unwarrantable *Expressions*, which I have positively disown'd and disclaim'd in *Two Books*, as he knows. And yet from thence he unjustly asperseth the *Quakers*, That they dissembles the Doctrine of the *Trinity*, when they pretend to own it; whilst in their Books, they damn it to the *Pit and Lake*, Ded. p. 11. And part 2. p. 22. (Margent) *This is their ancient Testimony, to damn the blessed Trinity to the Pit of Hell*, (the like in Part 3. p. 35.)

I say, This is not true, 'tis neither the *Quakers* Ancient nor Modern Testimony; and the passage, upon which he makes this Note in the Margent, though never intended against either God, his Son, or Holy Spirit, or this Scripture-Trinity (as I may say) Yet I say, as to the said Passage, noted upon on the Margent, I have positively disown'd, those offensive Expressions, publickly in Print, in *Two Books*: The 1st Entitled, *The Christianity of the People called Quakers, Vindicated*, 1690. p. 28. The 2d, *Truth and Innocency Vindicated*, 1699. p. 51. Besides, many Years since I corrected them, where I met with that Answer. And though I writ some Passages therein, yet I still affirm, I was not the Author of the said Unwarrantable Expressions, nor of divers other sharp ones; but *C. Atkinson*, who miserably fell into Pollution and Condemnation, after my self and my other Fellow-Prisoners had left him in Prison, being discharg'd before him. I was sorry my Name was to that Answer, without distinction between my own Words and his. For though I was then but Young, Weak and Low, yet I still believe, and am satisfied, I had a Measure of Understanding given me of the Lord, and a Sense of his Power and Presence. And I do not deny but I writ some Part, or Paragraphs, in that Book aforesaid, by reason whereof (I suppose) my Name was to it; and the Substance of what I writ, I cannot disown to this day, namely,

" 1. Asserting the Word, which was in the beginning, to be God,
 " Christ, the Light, and the Foundation of Faith. 2. And that the
 " Word was before the Scriptures, or Writing, or Letter thereof was.
 " 3. That Jesus Christ was the true and only Foundation, 1 Cor.
 " 3. 11. This was in Opposition to our then Adversary's Asserting
 " the Scripture to be the only Foundation of Faith, &c. And I cannot
 in the least believe, that there ever could be any Intention of Con-

tempt,

tempt, or Contemptible Expressions, design'd against God, or his Dear Son, or Holy Spirit, among us, or that we could be so grossly dark and ignorant, as to think to confine him in *Darkness*, who is an *Omnipresent* God, and he being *Light*, in whom is no *Darkness* at all; this hath been our Principle from the beginning.

But to fasten the whole Book, *Ishmael*, on G. W. F. B. saith, *he owns the Book*, viz. in *Truth Defending*, 1659. 1. From *Tho. Smith's* calling it G. Whitehead's Book. 2. From the words, *Our Book*. Part 1. p. 31, 32.

Ans. How far I then own'd it, I have signified: 1. As having writ some part of it. 2. But not then espousing the very words chiefly objected by F. B. and disown'd by me, as before; but my own Construction then given, partly in these words, viz. "And he that Dreams, and tells Lyes, contrary to the Scriptures, of Truth, which we own; he with his Imaginations and Dreams is for the Lake, Rev. 21. 8. Yet what the Scripture saith of the God-head, the Father, the Word, and the Spirit, which are one, 1 John 5. 7. we own; *Truth Defend.* p. 1, 2. Tho' I confess, I there questioned the Notion of Three Distinct or Divided Persons, as not *Scripture*, but an *Imagination*. And in our Disputes at Cambridge, in the same Year, 1659. My Opponents then Arguing, *They* (i. e. the Father, Son, and Holy Ghost) are Three Hees, therefore Three Persons; and that because Christ was under the Water (when baptised) and the Holy Ghost then descended upon him like a Dove, therefore Three Distinct or Separate Persons; I then thought such Arguing as much beside true *Scripture-Divinity*, as good *Logick*. However I cannot call to Mind, That (at those Disputes I had with *Tho. Smith*, the Library-keeper, &c. in Cambridge, 1659.) I either did own or defend that very Passage, now objected against us out of *Ishmael*, which I have disown'd and disclaim'd, as before: If I were now Conscious thereof, I should be sorry for it.

To conclude this Point about the Trinity, I refer the Reader,

1. To a *Catechism*, in the Words and Phrases of *Scripture*, with this *Imprimatur*; Guil. Sill. R. P. D. Henr. Episc. Lond. & Sacrae Domesticae, printed 1693. wherein are these Questions and Answers, viz.

Q. Is there any more than One God?

A. There is none other God, but one, 1 Cor. 8. 4.

Q. What is said of the Father, the Son, and the Holy Ghost?

A. It is said, That these Three are One, 1 John 5. 7.

Note, Here they confine themselves to *Scripture-Language*.

2. 'Tis worthy of Observation, what Dr. Burnet, now Bishop of Sarum, in the Life of John, Earl of Rochester, p. 104. speaking of the

Trinity,

Wink, faith, which for want of Terms fully express'd thereby, we call Per-
sons, and are called in Scripture the Father, Son, and Holy Ghost.

Besides the false Printing, and bad English in the said *Ismael*, (as
F. B. has expos'd it) there's another Defect; after the words [*The Lake
is thy Portion, which is the Portion of Lyars*] the words [*except thou speedily
repent*] are omitted there, and in some other places.

The Old Impression I have not seen for many Years, nor do I know
where to find it: tho' it seems F. B. hath industriously sought it out,
and reprinted it (after a fashion) with his perverse Annotations in the
Margent, to reproach Quakers withal.

And now, let's a little observe F. B.'s Definition of Person, part 1.
p. 48, 49. viz. From the words [*I God, Christ, the Light, the Word,
the Spirit, the Truth, the Kingdom of God within me, and these are one*]
F. B. infers, viz. Reader, here is the Quakers Essence & seven Persons.

Also from the words [*Stumble not at the Light, for if thou dost,
thou stumblest at God, at Christ, at the Door, the Way, the Truth, the
Life, the Rock, the Elect Stone, and all these are but One*] Here again
(quoth he) is One added; here is Eight Persons in the unity of their Essence.

Hence observe (by the way) what rare Syntax he makes; viz.
Here is Eight Persons, instead of Here are Eight Persons; but chiefly,
how he has defined Person, which is not our Term for those Names
given to Christ, for to make so many Persons of Christ, as Names are
given to him, as those in Metaphors, Parables and Similitudes, which
are numerous in Sacred Scriptures; may he not then, by such Logic or
Definition, render Christ to be an Hundred Persons in One Essence? What
will Concerns roar in this Man's greedy Head? What think his Friends
of the Clap of him? Is he a fit Champion to undertake to defend
both *Them*, their Church, and the Protestant Religion?

Moreover, I do confess, That altho' I have often seen it my Duty,
to explain some of our Christian Friends Meanings, when mistaken or
perverted by our Adversaries, I really believe, I have truly construed
their Intentions; and that I have cause to understand the same better
than our Adversaries, or Enemies. And as for my own part, I have
learn'd that Humility and Self denial; that I am not Conscious of being
Pertinacious against Light, true Conviction, or holy Scripture Testimony.
And I hope also this Acknowledgment may satisfy every Charitable and In-
genious Reader, having been sincere and Conscientious towards God
from my Youth upward to this day, according to the Measure of Light
and Understanding he hath bestow'd upon me; humbly hoping, and
verily believing, he will preserve me in Christ unto the End.

'Tis

'Tis observable how insulting and boasting this *F. Bugg* is in his Dedication to the Parliament, comparing himself, in his Work of *Darkness* against the *Light*, with *Daniel* his bursting in under the Belly of the Dragon: Even so (*quoth Bugg*) have I been instrumental, and burst in under the Quakers' great Idol, their *Darkness* within, which they call the *Light* within. Thus presumptuously he boasts and blasphemes, contrary to his former Confession to the *Light*, which we (called Quakers) profess, according to *John* i. 4. 9. There is a *Light* to such as put *Light* for *Darkness*, and *Darkness* for *Light*.

He proceeds in his empty Boasting and Insulting thus, viz. I have cut down the lofty Weeds and tall Cedars, Pref. p. 27. The Sting of Quakerism being taken out, and the Howels thereof ripe up, and their Inside turn'd outward, Part 2. p. 31. And having taken this Snake, Quakerism, out of the Grass, and laid her on the Table, and taken out her Sting, Ibid. p. 27. But Reader, I have not done with this Snake, but must have the other end of her, and smite off her Head, lest she get into the King's High Court of Parliament to do mischief, for she is a mischievous Beast, and full of deadly Poison, and begins to sink all the Nation over, Ibid. p. 30. Thus far *F. B.*

Now let the serious Reader judge, what a presumptuous, reviling Boaster this is, as if the High Court of Parliament were much beholden to him, for his Defence of them, by thus shamefully Reviling the Quakers. But how helpless, mean and indigent, does he imply the Parliament to be, to have need of such a Physician to prepare them Antidotes? And then, what lofty Weeds and tall Cedars has he cut down among the Quakers? What great Execution has he done, by his bitter Invektives, Scurrilous Railery, and Profanation of the Sacred Name of God and Christ, as before is manifest? Have not his mischievous Attempts (tending to a New Persecution) made him sink in the Nostils of all Moderate, Serious and Unprejudiced Readers, and Observers of his Works of Revenge and Malice, thereby making himself (and Abettors) Infamous, while he seeks to make himself Famous? But God will debase his Pride and Presumption!

Altho' he would render himself an Eminent Champion, as having cut down and slain Quakerism, yet eagerly endeavours to Influence both King and Parliament against us; he presumes to Debase his bitter and scurrilous Invektives against us to the King's High Court of Parliament, suppetatively signing himself, Your Honours' most Humble and most Obedient Servant; and arrogantly presumes to write an Address to his Majesty King William the Third, therein also signing himself, One of, the Meanest, yet most Dutiful Subject, Francis Bugg; therein praising G. Whitehead in particular; and in pretence, Most humbly Praying to the

Name

Name of the Church of England, and other his Dissenting Protestants, that Care may be taken to suppress the same; i. e. the Quakers Doctrine and Books, (viz. such as he writes against.) In which he would also encourage the King to Judge, who it is in the Wrong, and to punish accordingly. And in this Case (saith he,) let not the King respect Persons in Judgment, &c.

Hence observe the Presumption of this silly Creature, thus to presume to be the King's Devisor, and that in the Name of the Church of England, and other Protestant Dissenters too, to influence and incense him against his Peaceable Subjects, called Quakers, as if nothing short of Punishment, Persecution and Suppressing, would pacify his Revenge against us!

But how comes F. Bugg thus confidently to Address King William in the Name of the Church of England and other his Majesty's Dissenting Protestants, as if they had let him on Work, so bitterly to inveigh against the People called Quakers, as he hath done? Seeing in his Dedication to the Parliament he tells them, He can with good Conscience say, That from first to last, no Clergy-Man in the Kingdom ever asked or desired him to write one Book, Page or Line, against the Quakers; nor have any one Man, Clergy or Laity, seen this Book, till printed. If this be true, then both the Clergy, Laity, and all others, are so far Excusable, as to this Book of his, unjustly Billed, *A Modest Defence*: But then, hath he not wronged the Church of England, and Dissenting Protestants too, by his Addressing the King in their Names against the Quakers, seeing they neither asked nor desired him to write one Book, Page or Line, against the Quakers; no, nor one Clergy-Man in the Kingdom? &c. If some of the Church of England, nor any other, set him at work, how durst he Address the King expressly in their Names? If he writ Truly to the Parliament, how could he so write Truly or Honestly to the King? What an officious Agent was he then, so peremptorily to Address the King against the Quakers, their Doctrine and Books, in the Name of the Church of England, and other Dissenting Protestants, and that for Punishment too? He seeks to incense both King and Parliament, and Church of England, and other Dissenting Protestants, against the peaceable People called Quakers, as if he aim'd at their sole Ruin and Destruction. For which End they shall not want his Exclamations of Heresy and Blasphemy, Cheats, Impostors, Jesuits, &c. ay, to incense the World against them, if he could. But God's Power is above the Devils! Glory to our God, and to the Lamb, that sits upon the Throne for Ever and Ever!

I conclude with this Scripture, as applicable to our Persecuting Adversary, Psalm 36.
1. There is no Fear of God before his Eyes. (v. 2.) He flattered himself in his own Eyes, until his Iniquity be found to be hateful. (v. 3.) The words of his mouth are Iniquity and Deceit. (v. 4.) He devised Mischief upon his Bed, &c.

